NATIONAL COUNCIL
OUTLOOK
MAY 1953

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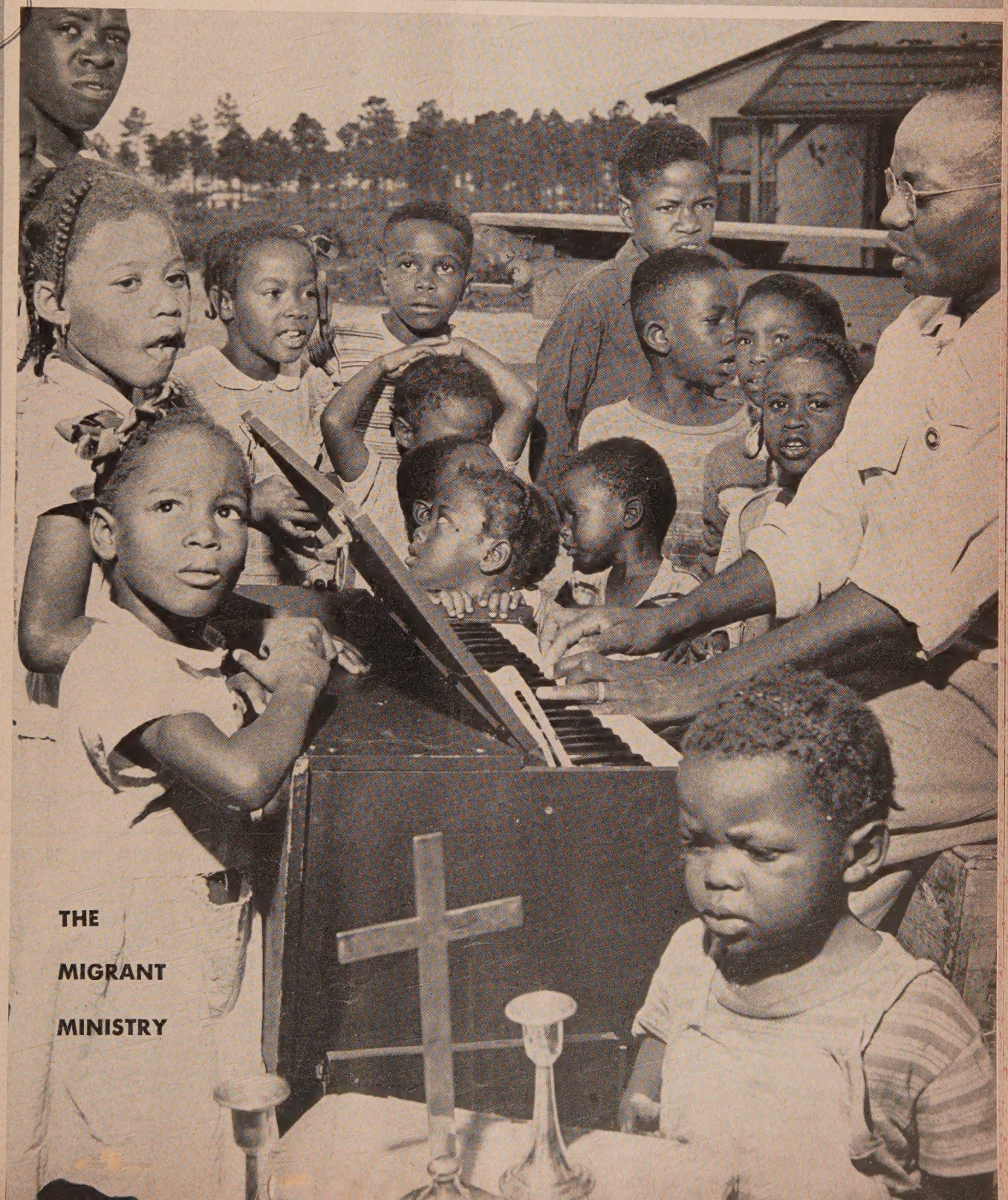

THE MIGRANT MINISTRY

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

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THE COVER

Children in a migrant camp in Florida cluster around the migrant minister, Rev. Isaac Henderson, for a hymn-sing.

Driving into camp in the "Harvester," one of the Home Missions Division's jeep station-wagons, and taking out his portable altar and organ, as well as his motion-picture projector, bats and balls and other educational and recreational paraphernalia, Mr. Henderson was immediately surrounded by the children.

Mr. Henderson is a permanent member of the National Council's staff as a migrant minister, and part of the migrant ministry of the Florida Council of Churches and Church Women.

The migrant workers in Florida are the forerunners of thousands of farm and cannery migrants who follow the crops in all parts of the country each summer.

The National Council's Division of Home Missions, state and local councils of churches and church women, and local migrant committees are trying to make these workers feel more at home and to give them a sense of belonging, as well as care for the educational and recreational needs of the children.

Vol. III, No. 5 May 1953

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Danish Evangelical Lutheran Church of America
Evangelical and Reformed Church
Evangelical United Brethren Church
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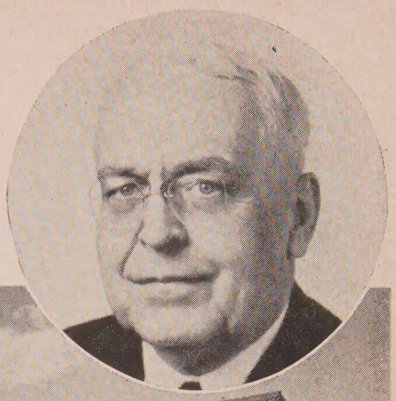
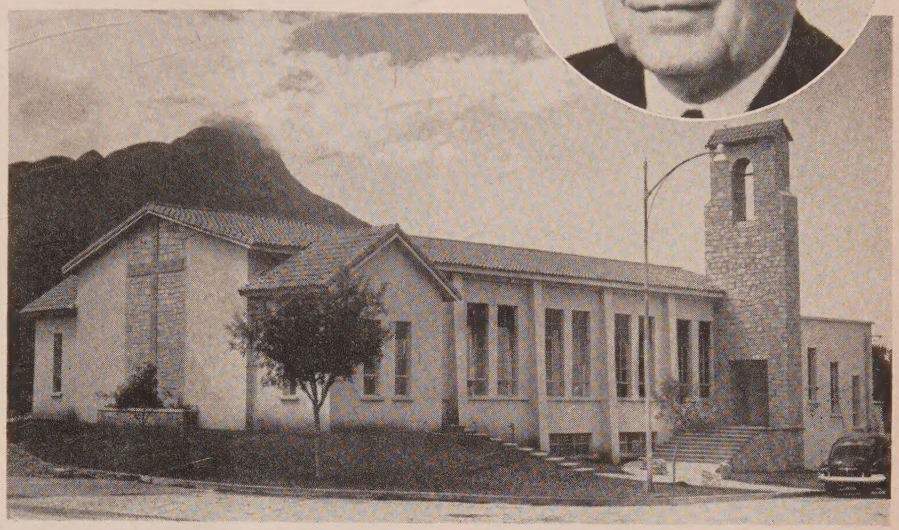
Nine Years in the Making

American Community in Mexican City Dedicates New Church Home

By MARJORIE A. MARKER





Mitras ("The Bishop's Hat") Mountain towers behind the new Union Church of Monterrey, Mexico. Bishop Ivan Lee Holt (inset), chairman, Joint Department of American Communities Overseas, will speak at the dedication of the church May 17.

A CHRISTIAN dream begun nine years ago becomes reality this month with the completion of a cross-shaped building nestled snugly against a panoramic backdrop of Sierra Nevada mountains in northern Mexico.

The building is the new home of the interdenominational Union Church of Monterrey. Its dedication on May 17 signifies the fruition of an idea born to seven inspired men and nurtured for almost a decade by an enthusiastic congregation which now numbers 160 members.

Monterrey saddles the Santa Catalina River inland from the Gulf, and is one of Mexico's most highly-industrialized, fastest-growing cities. Among its 339,634 residents — 63 per cent more than it had nine years ago — is one of the largest groups of U.S. citizens in any foreign city. These Americans live approximately 100 miles south of the U.S.-Mexico border. Monterrey is thousands of miles from the homelands — and home churches — of its many European and other English-speaking Protestant inhabitants.

In 1944, at a Sunday School class conducted for Americans in the basement of the Mexican Methodist Church of Monterrey, the seven men attending expressed a desire for a church of their own. On March 29 of the following year, they sat down with Bishop Ivan Lee Holt, formerly of Dallas, Tex., and now Bishop of the Methodist Church for the St. Louis, Mo., Area, to plan the first steps in organizing the Union Church.

Four months later, the First Methodist Church of Fort Worth, Tex., sent its minister, Dr. Warren Johnston, to Monterrey to preside at Union Church's first congregational meeting. Constantly cheered by the interested counsel of Bishop Holt and Dr. Johnston, membership and enthusiasm grew, and by November, 1945, the Union congregation had moved to the larger Seventh Day Adventist Church for worship services.

In the spring of 1946, the English-speaking group received another boost when Rev. Richard Drew Wolcott was called to be its permanent pastor. Young, vigorous, and a former colonel in the U.S. Army Chaplains Corps, he has guided the Protestant worshippers in their own building plans and in community activities which have won the respect of the entire city.

The movement toward a home for Union Church took shape in 1947, with the appointment of building and fund-raising committees. The congregation's treasurer devised a 100,000 pesos building fund. The outlook for a new edifice was bright.

It dimmed in 1949. The devaluation of the Mexican peso made financial difficulties, recognized before, seem impossible to solve. Like other union churches in American communities abroad, the Monterrey group was unable to borrow money, and the fluctuating rolls of a transient congregation prohibited a building pledge system.

However, Pastor Wolcott and his followers managed to collect enough money, within the next year, to purchase a corner site in the picturesque Chepe Vera section of the city. "Brick letters" sent to acquaintances in the United States brought many gifts and letters of friendly encouragement.

On an August afternoon in 1951, ground was broken for the main church building. Construction started just a year ago. With the sanctuary nearing completion, the church members decided to add church offices and Sunday School rooms to the main floor. They also added a spacious social hall and kitchen in the basement.

Completed, the cream-colored brick edifice stands as a monument to the determination which has marked Christians through the ages. It is the keystone of religious and community leadership among English-speaking residents of Monterrey; within its walls meet a tireless Ladies Guild, which purchased the Hammond organ, hymnals, and contributed heavily to the building fund; the Triangle Class of young adults, with a three-way program of church loyalty, charity projects, and social gatherings; a Choral Society. More than 100 persons regularly attend its Sunday School classes.

Significantly, Bishop Holt will be guest speaker at the ceremony dedicating the Union Church of Monterrey to ever-widening Christian service. President of the World Methodist Council and chairman of the National Council of Churches' Department of American Communities Overseas, he has been a leader in the movement to provide Americans in many foreign lands with a Christian ministry.

Support for the Monterrey church now rests primarily on the fifty families which form the nucleus of its congregation. Citizens of Canada, the U.S.A., and Mexico, England, Puerto Rico, Scotland, Ireland, Holland, Czechoslovakia and Palestine, they have founded a common Christian community.

Members of the Baptist, Christian, Church of Christ, Congregational, Episcopal, Friends, Lutheran, Methodist and Presbyterian communions in countries left behind, their cooperative efforts give grass roots meaning to ecumenical Christianity.

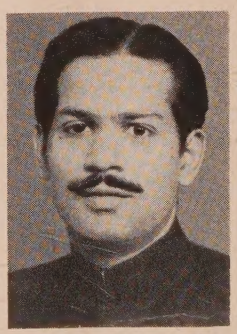
INDIA

The Challenge of the Working Class

By IDRAK Z. BHATTY

AN INDIAN worker comes home, exhausted after heavy labor. His dwelling is dirty, squalid and cramped. Sometimes he has to share with others the one room that is available. Or perhaps he lives in a shack with holes in the walls, broken tiles on the roof, and ceiling beams sagging with age.

In the home, besides the wife there are several children, all ill-fed, dirty, unkempt and sometimes ill. The wife—who also works as well as fulfills her normal functions of housewife and mother — is in no mood to be sweet to her husband, who unfortunately expects it. The confusion which results usually ends in pandemonium, with the wife nagging, the children nervous, hungry, crying, the husband silent at first but soon threatening, swearing and finally dashing out of the house. You can call him a coward if you wish. He is one, but I prefer to call him a tired human being out of whose life all light has been gradually put out. He goes to a nearby tavern, joins the company of other men who are there for the same reason. They order a potent toddy and gulp it down. Then they order another and another and the evening slips into night. The men have bought oblivion by selling "the bread" they might have fed their children. Condemn them? Yes. But who will throw the first stone? The government tried, by taking away the toddy — a rather naive move. The government had good intentions, but did not understand that the men had to forget they were alive, and because they had to, they found the means of doing so. They got their toddy anyway — maybe not as much, but too much.



Idrak Z. Bhatty currently is studying labor-management relations at the University of Toronto, Canada. He went to Canada in 1951 on a Vincent Massey scholarship, secured his Master's degree in 1952, and will return to a position on the faculty of the University of Allahabad.

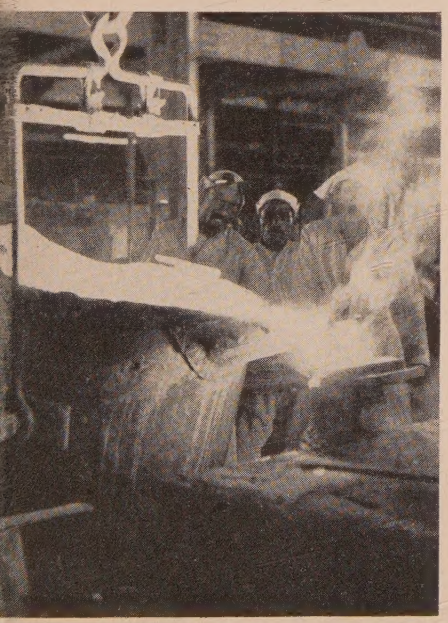
Mr. Bhatty's father is a member of the secretarial staff of the National Christian Council of India. This article was written at the request of the National Council of Churches' Committee on Southern Asia and circulated by the committee as a first-hand report on an important facet of life in India.

The drunken husband and father returns home. The lantern burns dimly in a corner of the room, casting light upon the tired faces of the sleeping children. He slips quietly into bed beside his wife. He is home. He finds peace and happiness — maybe bliss — before he falls asleep. But tomorrow the cycle begins again. Tomorrow he may have to pay a price for his happiness of tonight. Soon there may be another mouth to feed.

The factory came into the Indian economic order at the end of the nineteenth century. Its impact was not felt by the vast areas of the country for a considerable length of time. Even today the factory has a remote relationship with the farmer in the interior of the country. The farmer buys mill cloth occasionally and a few other articles, but

Artisans apply ancient handicraft skills in an open-air shop, Bombay.

ymbolizing juxtaposition of old nd new, elephant and jeep meet.



eel-making at Ajmer, Rajesthan, ggests new industrial era in India.

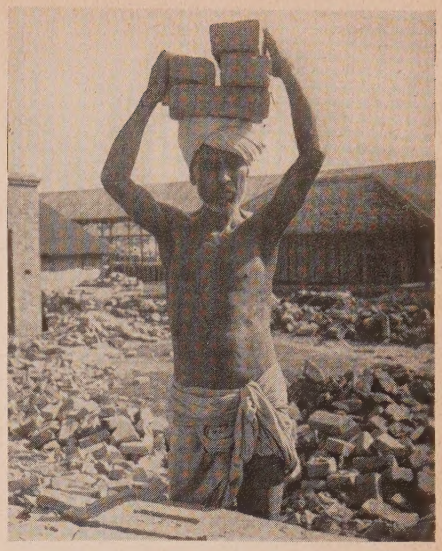
that is as far as his relationship to the factory extends. In the main, the village is economically self-sufficient. Socially and culturally the ancient pattern continues to hold the people together.

The factory grew in the large towns, drawing workers first from the city artisans and then from the farming villages. The influx of men from the land to the factory in India was not as convulsive or eventful as its counterpart in England. It was very gradual and in many ways is still incomplete. As the big towns grew industrially, especially the three seaports — Calcutta, Bombay and Madras — men who were finding it hard to live on the farm and who were close enough to the towns to know that work was available in factories moved to the town. Areas away from large industrial centers remained unaffected by this new economic factor. Even today most of the labor supply is provided by the areas surrounding factory towns.

Among workers who went to the town were both the small land holder and the agricultural laborer. The former's land-holding had become so small and scattered after a long process of subdivision that it was no longer worthwhile for more than one person to work on the land. The latter's earnings, because of the excess of labor available, were so small that even subsistence was difficult. However, most of the men who moved into the town to find jobs in the factory left behind them their families and relatives who tilled the small farm, and returned to their rural homes as often as possible. There were, however, some workers who stayed in the town for good. Mostly they are the skilled or semi-skilled workers who have found a new interest in life.

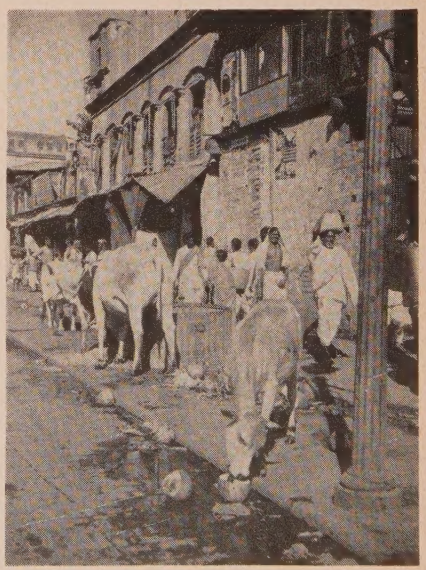
Unfortunately, most of the urban workers are not aware of the problems that their transient nature creates. For the industries it means an unstable labor supply and constantly having to train raw recruits. For the trade unions it amounts to organizing an impermanent group, which is not easily given to thinking in terms of long-period ad-

(*Continued on page* 14)



An Assamese laborer loads his head with bricks for use in construction.

DDT is sprayed to kill malarial mosquitos during UN health campaign.



Hungry cows scavenge for food in the refuse of Strand Road, Calcutta.

A Report on the Protestant Motion Picture Council

Better Than Censorship

PMPC objectives: for grownups and family groups, better movies; for youngsters, films specially chosen and "wiggle-tested" by their peers. "Quo Vadis" (above) was the 1952 "Picture of the Year." (At right) The "wiggle test" jury registers active interest, no boredom or fidgeting.

BACK in 1944, when the Protestant Motion Picture Council began its life as a preview agency, the first PMPC movie reviews in the *Christian Herald* brought in 10 to 25 cancellations a month from conservative (and indignant) subscribers.

Seven years later, the magazine, still running the monthly movie column, made a spot check to see how readers felt about it.

Less than one percent of those who replied thought the pages should be used for something else. The rest were enthusiastic—and many of them said they based their family's choice of movies on the reviews.

"We aren't censors," explains Mrs. Jesse M. Bader, national chairman of the PMPC. "We evaluate films and let the readers make their own choice."

The PMPC reviews are used not only by magazine readers, but also by newspaper editors and missionaries in nine countries overseas, and in ten prisons in this country where wardens and chaplains make their choice of films for prisoners from the reviews.

These reviews, in addition to a brief plot summary and comments on technique and values, rate each film according to audience suitability: adults (over 18); young people (over 12); family (all ages) and two children's ratings, CPA (acceptable) and CPR (recommended).

The coveted CPR is given only after the film has received a majority vote by adult viewers and then been further "wiggle-tested" by a large and representative audience of children.

The CPR films after their first run as current films, go into the Children's Film Library, to be released to exhibitors at lower rentals for special use in children's film programs in local communities.

The "Wiggle Test"

The PMPC is one of a score of national and community groups—religious, educational and civic—cooperating in the Children's Film Library selections, on the first round. But their choice is double-checked by the "wiggle test" invented by library director Marjorie Granger Dawson.

Two trained observers note the reactions of a child audience to each film episode—reactions ranging from "active participation" with laughter, tears and excitement, down through boredom ("slumped posture and a glazed look)" to open revolt—with catcalls, whistles and general bedlam.

The wiggle test got its name, Mrs. Dawson explains, because when the picture loses its hold on the children, they wiggle in their seats.

The CPR pictures are generally rated F-CPR—for all age groups—because wiggle test observers found most children preferred films for general distribution rather than special "children's movies."

The Film Estimate Board

Top wiggle-test choices, in addition to such classics as "Alice in Wonderland" and "The Wizard of Oz" have been films such as "The Jackie Robinson Story" and the famous Arctic documentary, "Nanook of the North."

At the opposite end of the scale from the F-CPR rating is O—for objectionable.

"We do occasionally label a movie completely objectionable," Mrs. Bader says, "but we're far more interested in building a greater demand for good pictures than in condemning bad ones."

The PMPC works for good pictures in a number of ways. One is through its own reviews; another is through the Children's Film Library; a third is in the composite reviews that go weekly to all theatre managers through FEBNO —the Film Estimate Board of National Organizations. PMPC is one of a dozen organizations whose views are represented in the weekly FEBNO "green sheet": officially titled "Joint Estimates of Current Motion Pictures."

The PMPC works with the National Council's Broadcasting and Film Com-

mission—especially its West Coast office—in helping the motion picture industry understand the viewpoint of church people and to make pictures acceptable to them.

"Picture of the Month"

Many presidents of movie companies have proudly on display in their offices the PMPC bronze plaque for a "picture of the month"; and in some cases, the big bronze plaque for a "picture of the year." The annual award is chosen by magazine readers from among the pictures of the month or other films they have seen—in 1952 it was given to "Quo Vadis."

Recognition for better films is part of the job—building demand for them is another. The PMPC also works with the National Council's General Department of United Church Women—Mrs. Bader is the official radio and film consultant to the UCW as well as a member of the executive committee of the Broadcasting and Film Commission—and with its affiliated state and local councils of church women on promoting the best films.

An outstanding example last year was "Cry, the Beloved Country" made from Alan Paton's book of the same name on the race problem in South Africa.

In Toledo, O., it was shown because of requests by church people to the theatre manager.

In Bethlehem, Pa., it was scheduled by a church-going theatre owner at the request of the council of church women—and had a capacity audience of church people for three days.

In Englewood, N. J., local theatre managers turned it down as too much of a financial risk in their small suburban community. But the determined council of church women went into six months' negotiations, finally rented the smaller theatre for one day—for a benefit performance with four showings. By this time, the picture had become a community project—church groups attended *en masse;* public and private schools had special classes to attend during school hours; local ministers announced the event from their pulpits, the priest at the Roman Catholic church publicized it at four masses, and the Jewish temple handled an advance ticket sale. Other tickets were sold by councils of church women in two nearby communities; newspapers ran stories about the project and one paper devoted an editorial to commending the spirit behind what the women were doing.

The theatre was filled at all four showings, with such lines outside that policemen were called to help. The church women not only met their costs, but cleared more than $600 for their interdenominational work. And the whole community had a warm sense of well-being from working together.

Who Makes the Choices?

"Cry, the Beloved Country" is one of the pictures that the PMPC rated highly on all counts. But what are the standards of the Council—and who makes its choices?

The PMPC's 25 active previewers are a cross-section of church members that includes preachers, teachers, businessmen and women, housewives, college students. Some have special qualifications, like one man who is associate director of the American Prison Association, and sees most of the penal films. Several use their knowledge of other languages in reviewing foreign films. The PMPC reviews all full-length movies produced in this country—290 in 1952—and many, but not all foreign films, since these have a more limited distribution.

To see this many movies, the previewers spend one full day each week in New York producers' studios, viewing new films, along with members of 11 other national organizations.

In addition, once a month they meet together to discuss the films they have seen and try to keep their judgment in balance.

MRS. JESSE M. BADER
National Chairman,
Protestant Motion Picture Council

"We don't want to choose just art or 'message' pictures," explains Mrs. Bader. "There are also movies that are excellent as entertainment or as showing a way of life."

Generally the previewers judge a movie in terms of its technical excellence, its story, its dramatic quality, its moral and social values, the attitudes it expresses toward religion, toward family life, toward social problems—and always in terms of its being interesting and entertaining.

They don't object to drinking presented "for what it is"—as in movies like "The Lost Weekend," or when it is a necessary part of the plot.

They do, in general, object to what they describe as "false values" in terms of drinking or other things—that one must be wealthy or glamorous to be happy, or must drink to be socially acceptable.

The previewers make their own decisions, discuss them later—which has led to some warm discussions in at least one family where both husband and wife are previewers. Neither of them would give up the job, though.

Generally the previewers are genuinely dedicated to what they are doing. One woman previewer estimates she spends $50 a month at the job, counting transportation from the suburbs, hiring a baby-sitter and paying for lunches.

"I wouldn't miss it for anything, though," she says. "You may see a lot of dull movies and then be rewarded by seeing a very fine one—and even when I'm seeing films that aren't good, I know I'm helping to save other people from wasting their time."

Something To Live For?

This fire, shown still licking the twisted beds of a nursing home near Largo, Fla., occurred last March. As it blazed through the one-story frame structure, it took a death toll of 33—32 elderly patients and a nurse who died trying to save them.

By BEATA MUELLER

A LITTLE before dawn one Sunday morning last March, flames swept through a rambling, one-story frame nursing home near Largo, Florida.

The owner and the staff struggled valiantly to drag bedridden patients out of the fiercely blazing building. One nurse lost her life in the attempt.

When morning came, police counted 27 survivors—and 33 bodies charred beyond recognition. Most of them had been elderly people, some of them crippled, many of them mentally ill.

Scheduled to come before the Florida legislature a few weeks later was a bill calling for strict regulation of nursing homes. For the 33 victims at Largo, it was too late, but legislators predicted that their tragedy would at least bring swift enactment of safety laws.

The churches, with their multitude of institutions across the country which serve the aged and other groups, have a special concern for standards and licensing, says Rev. Francis Shearer, of the National Council's Social Welfare Committee.

The Council's Department of Social Welfare, long before the Largo fire, formed a committee of denominational executives to work on standards for institutions of sheltered care. This special committee, of which Pastor Shearer is chairman, has prepared a statement to help guide constituent communions which operate homes.

The committee is concerned both with the churches' own standards and with the effects of government regulation.

"The licensing of voluntary institutions by state governments, when it is accompanied by adequate safeguards of the institutions' rights," Pastor Shearer explains, "helps to assure legal protection against the exploitation of children, youth, aged, ill and handicapped persons."

Further, he points out, this kind of licensing also provides protection and guidance for boards, administrators and staff, as well as for the residents of institutions.

An expert in his field, Pastor Shearer is also secretary for Inner Missions, the welfare unit of the United Lutheran Church in America, and chairman of the Committee on Standards for

This man's delicate skill is expressed with paint and brushes. Fingerpaints are recommended for those whose hands are too bent or stiff to make it possible to hold a brush.

Sheltered Care of the National Social Welfare Assembly's National Committee on the Aging.

The Federal Social Security Act Amendment of 1950, Pastor Shearer notes, requires that if old age assistance or aid to the blind is paid to persons in public or private institutions, the state must set up and maintain standards for the institutions—including protection against fire hazards, unsanitary conditions and overcrowding, and the assurance of a reasonable standard of care for the residents.

Virtually every state licenses homes for children, he notes, and some have had these licensing laws for forty years or longer.

"Old people in institutions need protection as much as children," Pastor Shearer declares. "The majority who are in public and private institutions are there because they need sheltered care —for financial, physical or psychological reasons. Their needs must not be exploited."

The Social Security Amendment gives a deadline of July, 1953, for states to set up regulating authorities for institutions, and most states have already complied, although a few are still in the process of deciding.

The Florida Study

What can happen, in some cases, when there is no adequate licensing or regulating authority was indicated in a study made last year of about a hundred homes for the aged in Florida.

The study was made by the Moosehaven Research Laboratory, part of the national home for elderly members maintained by the Loyal Order of Moose. Researchers covered 93 homes of various types by questionnaire and 12 of them by personal visits.

Florida, long a mecca for many persons of retirement age, has a growing number of homes for elderly people, some operated by the state or county, some by religious, fraternal, and other groups, and many private institutions, operated for profit.

One of these last, described in the study, was an old residence, "crowded and untidy," filled to capacity with 30 old people, half of them bedridden.

"It's nobody's business what I charge or how I run my home," the manager told the interviewer.

The interviewer's report adds that the manager "says it is against the law to slap or strike patients so she pulls their hair if they become too troublesome. She indicated that she knew how to do a good job of hairpulling and gave the impression that this was accompanied by a vigorous tongue-lashing."

In contrast to this Dickensian establishment, the report cited others, where the care ranged from adequate to kindly and, in a few cases, was outstanding.

Later years can bring leisure for creative activity like the decoration of a tray—or for composing poetry, writing letters to Congressmen, or picnicking with children.

One of those particularly cited was the Memorial Home Community, sponsored by the Christian Herald Association, primarily for ministers, retired religious workers and Christian laymen.

"Church-related institutions should not be exempt from the minimum standards prescribed by laws on fire, safety, health and welfare," Pastor Shearer believes. "They should surpass the minimum requirements. Their care should bespeak the inestimable love of Christ for every resident."

The Brighter Side

Many of the major denominations have made specific statements of their concern for higher standards in their institutions—not only physical standards of care, but programs that will help each elderly resident toward useful and satisfying life in the years that remain.

Some examples of this kind of active program, Pastor Shearer said, are given in a new manual, "Add Life to Their Years," by Catherine Lee Wahlstrom, associate director of the National Council's Department of Social Welfare.

"A home for elderly people should not be a place where the old go to wait aimlessly, and in loneliness, for the passing of time," Miss Wahlstrom emphasizes.

"Older people can spend their time in happy, useful, effective activities," she declares, "and these activities will not only enrich their lives, but prolong them."

Miss Wahlstrom's manual describes the activities—social, recreational, religious, service, work projects, hobbies, and special interests for both groups and individuals—that have been undertaken in homes for the aged all across the country.

Designed for professional workers, volunteers, church and civic groups, the handbook is written in simple language, and discusses not only activity programs, but also finances, leadership and facilities — from fingerpainting for arthritic hands to earphones for the hard of hearing. It is strongly urged that the elderly residents themselves help to choose and plan their own programs, as far as possible.

Probably the most endearing feature of the manual, however, is its anecdotes about the elderly people themselves and their activities.

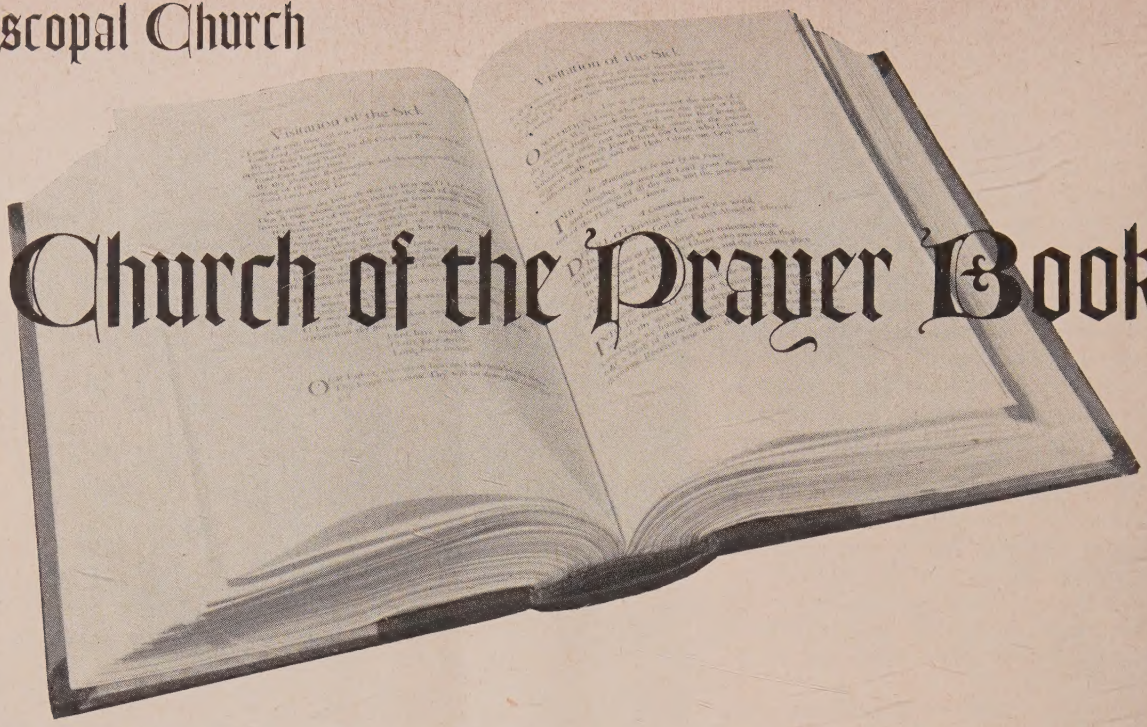
One was a hard-working Swedish woman who had dreamed of the time she could retire and just sit and rock in a rocking-chair—but found idle rocking made her morose and took up the Swedish embroidery she had learned as a girl.

A group of very elderly residents in

(Continued on page 21)

The Episcopal Church

The Church of the Prayer Book



From time to time the OUTLOOK *plans stories on the various church families in the National Council — their great traditions and their distinctive contributions to the building of this country and its spiritual life. This article on the Episcopal Church is the fourth in the series. An article on the Moravians appeared in May* 1952, *one on the Methodists in November* 1952, *and a third, on the Baptists, in March* 1953.

THE EDITOR

By C. RANKIN BARNES

THE Episcopal Church, officially known as The Protestant Episcopal Church in the United States of America, is the self-governing American branch of the Anglican Communion. It owes its origin to the Church of England as do, e.g., the equally autonomous Church of England in Australia and Tasmania or the nearby Church of England in Canada.

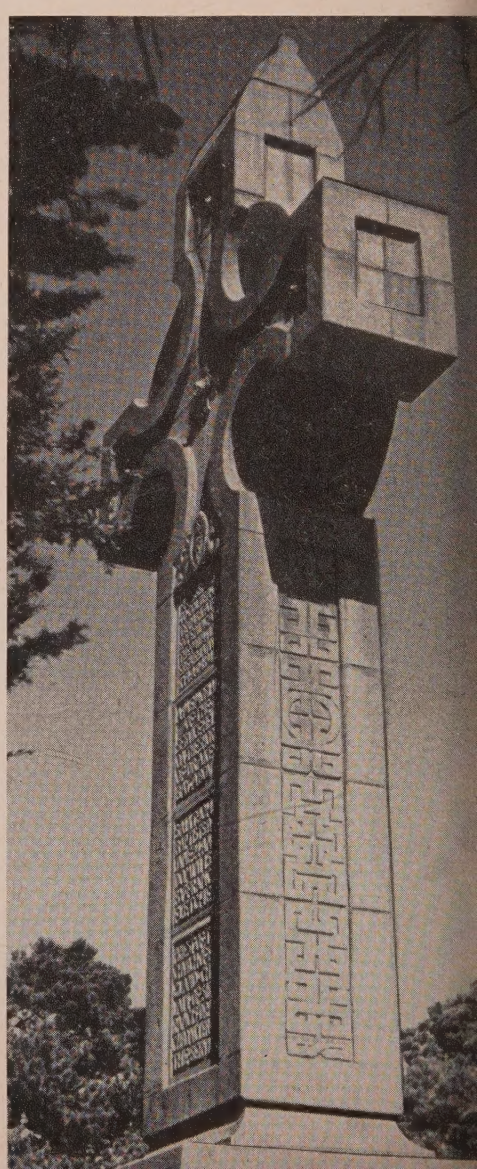
When members of the Virginia Company landed at Jamestown in 1607 their chaplain was the Rev. Robert Hunt, an Anglican priest at once energetic and adaptable. He immediately inaugurated the round of services set forth in the Book of Common Prayer. Other colonizing companies had similar spiritual leadership, although as late as 1675 the Bishop of London stated that there were "scarce four ministers of our Church in the vast tract of North America."

A new approach to the Colonies, however, began soon thereafter, thanks to the initiative of the Rev. Thomas Bray, sent out by the Bishop of London as his Commissary to Maryland. Appalled by the spiritual ignorance of the colonists he returned to England and founded the Society for the Propagation of the Gospel in Foreign Parts. Starting with a Royal Charter dated June 16. 1701, and operating under the approval of the Archbishop of Canterbury this Society at once began to send missionaries to these shores. Over 300 were ordained and sent out, to work under the most primitive of conditions from Maine to Florida.

Unfortunately no bishops were consecrated for the Colonies, hence there was no organization above the parish level. When the Revolution broke out there were sharp political differences among the Anglicans. Some were ardent and, like Washington, prominent advocates of independence; others, perhaps a majority, were Tories. Many of the latter migrated to Canada in order to remain under the British flag. For these two reasons it is amazing that the youthful Church ever survived the War of Independence.

With the signing of the Treaty of Paris, however, steps were immediately taken to secure the Episcopate. In 1783 the clergy of Connecticut elected the Rev. Dr. Samuel Seabury to be their bishop, and sent him to England to be consecrated. The existing law demanded that an oath of allegiance to the British King must precede the consecration. Such an oath Dr. Seabury, as a loyal American, could not take. So he journeyed to Scotland and in 1784 was con-

Prayer Book Cross, in San Francisco's Golden Gate Park, commemorates first use of the Prayer Book on American soil, by Sir Francis Drake's men, June 24, 1579.



The Rev. Dr. C. Rankin Barnes is Secretary of the Episcopal Church's National Council and of the House of Deputies of the Church's General Convention.

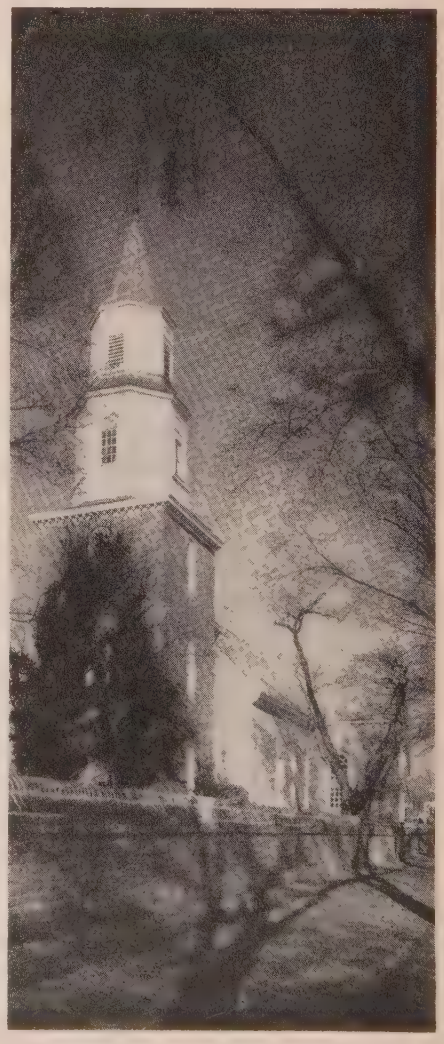
Rt. Rev. Goodrich R. Fenner, Bishop of Kansas, at ordination service (*above*) lays his hands on candidate's head, an act symbolizing the doctrine of the Apostolic Succession (*At left*) historic Trinity Church nestles among New York skyscrapers. (*Below*) George Washington worshipped in Bruton Parish Church, Williamsburg, Va.

secrated in Aberdeen by three Scottish bishops. The British law was then changed and three years later, at Lambeth Palace, London, bishops of their own choosing were consecrated for Pennsylvania and New York. Each had been born and educated in America. This gave the infant Church three bishops, enough to pass on the Historic Episcopate to others.

Clergy and laity from the various new states organized the first General Convention of the Episcopal Church in 1785, and four years later the Convention adopted a formal Constitution and approved a distinctly American Prayer Book. The latter stated, however, that "this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship."

The adoption of a formal Constitution in 1789, however, was only a start. Churches damaged and neglected during the Revolution had to be restored, parishes reorganized and state-wide dioceses set up. Progress was so slow that by 1829 there were only 30,000 communicants.

Episcopalians of the early 19th century were apparently too parochially minded to produce good missionaries. True, the Domestic and Foreign Missionary Society had been formed in 1821, but its support came only from the pious few. The turning point did not come until the General Convention of 1835, when the Right Rev. George Washington Doane, youthful Bishop of New Jersey, challenged the Convention to make every baptized Episcopalian a member of the Missionary Society. The Convention accepted this challenge and then proceeded to create the office of "missionary bishop." In Doane's phrase he was to be "a Bishop *sent forth by* the Church, not *sought for of* the Church — going before to organize the Church, not waiting till the Church has partially been organized — a leader, not a follower." The adoption of this revolutionary principle proved to be the beginning of aggressive missionary activity, first on the American frontier and then in non-Christian areas overseas. The first missionary bishop, the Right Rev. Jackson Kemper, was sent to Indiana and Missouri.

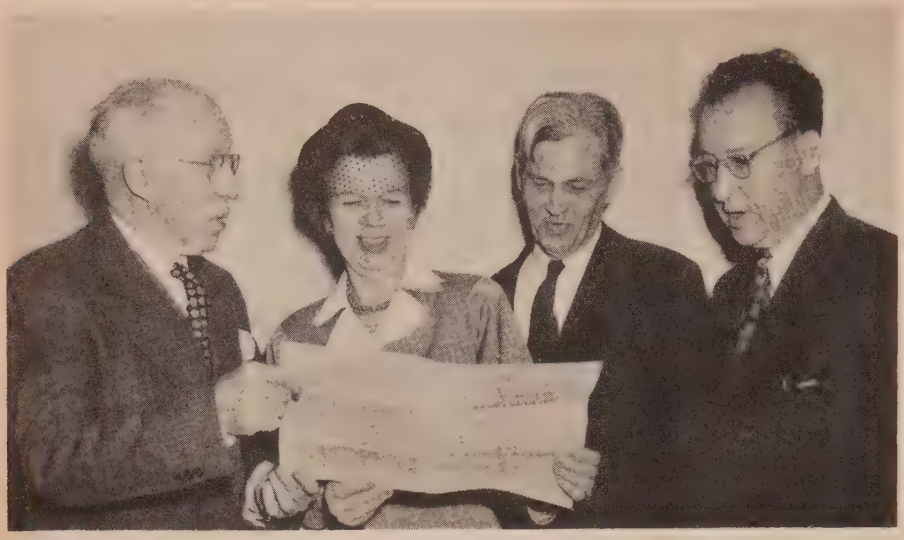


Soon after the firing on Fort Sumter a demand arose for a separate Episcopal Church in the South. This resulted in the formation, in November, 1862, of the Protestant Episcopal Church in the Confederate States of America. No doctrinal issues were involved. As soon as peace was restored, however, the breach was healed, thanks largely to warm personal friendships between the Northern and Southern bishops. The General Convention of 1865, meeting less than six months after Appomattox, witnessed the prompt restoration of corporate unity.

With the final achievement of American independence in 1783 the Episco-

(*Continued on page* 20)

President Relates Freedom, Faith



1953-54 Associated Church Press Officers: (left to right) Dr. William B. Lipphard, executive secretary and treasurer; Mrs. David D. Baker, 2nd vice-president; Dr. G. Elson Ruff, president; Robert J. Cadigan, 1st vice-president.

ONLY through the rejuvenation of respect for moral values, says President Eisenhower, can the world possibly come through this long period of tension.

He made the statement at the White House last month to 125 editors of the Protestant church press of the United States and Canada, who attended the annual three-day meeting of the Associated Church press in the nation's capital.

Talking briefly to the editors who stood in a semi-circle, the Chief Executive emphasized his belief that religion is the only force that can defeat communism.

"If we don't understand that freedom and religion have an inescapable relationship and that one is dependent on the other — particularly that all free values of government are an attempt to transfer into the political field what we believe in the religious field — we are then making no progress in combating communism."

The White House visit was only one aspect of the annual meeting emphasizing the prominent role played by the editors in the nation's spiritual life.

Now 34 years old, the Associated Church Press embraces 119 publications with a total circulation of nearly seven millions and a reading public that may be at least three times as large.

The editors were told that their magazines should reflect the excitement of the creative world.

"They should be a field of expression," declared Alfred P. Klausler, editor of the *Walther League Messenger,* for the creative spirit which today is making a daring response to the godlessness of our times."

The editors were urged by Rev. James H. Robinson, pastor of New York City's Church of the Master, to help create a positive program in international and racial relations.

He proposed that thousands of Americans from labor, business, the professions and the churches be recruited to help the peoples of the world, willing if necessary to dedicate their lives to this task.

"We have been trying to do the job abroad with *money,*" he added. "The positive approach is to do it with *people.*"

The methods of Congressional investigating committees that violate American standards of justice and individual freedom were roundly criticized in speeches by Bishop G. Bromley Oxnam and Patrick Murphy Malin of the American Civil Liberties Union, and in a resolution by the association.

The editors' resolution called for immediate discontinuance of the practice of circulating unsubstantiated charges against individuals on official letterheads of Congressional committees. Both Congress and state legislatures were urged to formulate rules for public hearings that will afford individuals opportunity to be represented by counsel, have opportunity for full reply and receive protection of all rights traditionally guaranteed in courts of law.

The Methodist bishop of the Washington area urged the church press to carry on a vigorous campaign against "irresponsible methods" employed by Congressional committees. The executive secretary of the Civil Liberties Union declared recent Congressional investigating committees had "tried, judged and sentenced individuals in a court which was not a court because it did not practice due process of law and fair trial."

The editors named Dr. G. Elson Ruff, of Philadelphia, editor of *The Lutheran* and now an active worker in the association, to succeed the present president, Dr. George Walker Buckner of Indianapolis, editor of *World Call.*

On the opening day the editors heard from Dr. Samuel McCrea Cavert, general secretary, and other executives of the National Council of Churches, of new developments in the cooperative work of the churches. The editors were guests at a luncheon given in their honor by the National Council's Central Department of Public Relations.

"What Is Success in America?"

What constitutes success in America today?

Can Americans be moral and still succeed in a business society?

What is the role of the Church in U. S. industrial relations?

These and other provocative topics relating to the problems of conscience as opposed to the desires and demands of life in twentieth-century America will be discussed by 20 top economists, business and labor leaders, theologians and others in a unique series of radio broadcasts, May 3-June 28.

The nine-week network series is an outgrowth of a three-year research project on economics and Christian ethics carried out by a study committee of the National Council's Department of the Church and Economic Life, and financed by the Rockefeller Foundation.

Among those who will take part in the broadcasts, on NBC's "Faith in Action" series on 50 stations at 9:45 (EDST) Sunday mornings, are Dr. F. Ernest Johnson of Teachers' College, Columbia University, recently retired as head of the National Council's research department; attorney Charles P. Taft of Cincinnati; economist Howard R. Bowen of Williams College; Frank Pierce, former vice-president of Standard Oil of New Jersey; and Al Whitehouse, member, international board, United Steel Workers of America, C.I.O.

The opening broadcast of the series, on May 3, will deal with the topic "What Is Success in America?" The speakers will be Chester Barnard, former president of the New Jersey Bell Telephone Company, and of the Rockefeller Foundation; Dr. Johnson; and Rev. A. Dudley Ward, director of the ethics and economic study for the National Council.

H. PAUL DOUGLASS
1871-1953

The death on April 14 of Dr. H. Paul Douglass, who has been termed "a genius in religious research," calls attention to his pioneering work.

As research director (1921-33) of the Institute of Social and Religious Research, Dr. Douglass became convinced that the success or failure of any church is determined largely by its knowledge of the community it serves.

Joining the staff of the Federal Council of Churches in 1937, he served successively as secretary of its Commission on the Study of Christian Unity, as chairman of its Research Department, and as director of cooperative field research, now under the National Council.

He developed what he called "the reconnaissance study." When the churches wanted facts about their community, he would meet with their leaders, plan a study, collect data, and in a few months give them a cross-section view of Protestantism in their area.

By nurturing a fellowship of research leaders in the Committee on Cooperative Field Research, he contributed immeasurably to "the recognition of the place of field-oriented research as an essential aid to leaders confronted with administrative decisions in the field of church extension and adjustment."

In addition to his research work, Dr. Douglass was also the author of many books and, from 1938 to 1948, edited the quarterly *Christendom* and later, its successor the *Ecumenical Review*.

Commenting on Dr. Douglass' remarkable service, Dr. David W. Barry, executive director of the National Council's Department of Research and Survey, said:

"Hardly any other man in the circles of cooperative church work was so universally known, respected and loved. There are few contemporary Protestant leaders who have not, at one time or another, turned to him for practical guidance and wise counsel. His writings on the sociology and strategy of the church continue to be basic texts in these fields, as do also his contributions to the concepts and practices of ecumenicity."

Ecumenical Leadership Institute

This summer for the third year the Boston University Summer Session and the National Council's Central Department of Field Administration are joining in sponsoring an Institute of Ecumenical Leadership at Boston University School of Theology, July 13-August 1.

Leaders will include Ralph W. Sanderson, Glen W. Trimble, Wilbur C. Parry and L. Harold DeWolf. Information may be had from Dean Walter G. Muelder, 745 Commonwealth Avenue, Boston 15, Mass.

He Summons Each and All

"Andrew first found his brother Simon, and said to him, 'We have found the Messiah.' And he brought him to Jesus." (John 1:41-42)

WHO commands us rise and go?
We seek no mandate greater than the love of that One
Who has filled our lives, so bare, so poor before.

SO WE go for the joy of the rich discovery,
Like lovable Andrew who with one glad shout
Runs and finds his brother, Simon
And brings him to share this precious treasure,
Saying, "Come, I have found the Messiah!"
Like Phillip calling to Nathaniel, "Come and see!"

IT IS for the joy of the rich discovery,
For the light that has shone in our hearts,
For the music that bursts from the heart into song
And tells the soul's glad message
In a mighty reflex of faith.

WE GO because we must and because we may.
And it is not merely the priest in his ritual vestments
Who is commissioned to speak of the Word of Life,
But the craftsman, the teacher, the lawyer,
The merchant, touching the distant shores,
The laborer, the banker, the doctor —
Each enters the struggle where he is.

THIS may be the end of all personal dreams
All you had hoped and longed and planned for;
Yet it may be the beginning of what God plans;
For the witness in these days must be careless of the cost.
So the Christian sets his hand to the work,
The meanest work in the lowest place —
Like a serf bound to a parcel of land —
As the place to which God has called him to witness.

HE IS a slave, yet the freest of the free,
He is a pilgrim, a wanderer, a stranger,
Any moment forsaking his present labors
To venture forth into unknown places
To serve his Lord on the new frontiers
Where God is ever breaking through;
The call is for each and for all. . . .

Prayer: **O Lord, be with those that build Thy Church and keep it, and do Thou Thyself take care of it that there may be no labor lost among its builders. As we go forth in our witness and our work defend, guide and bless us. May men be brought to Thee in fields that are white unto harvest. Through Jesus Christ our Lord. Amen.**

The Challenge of India's Working Class

(*Continued from page* 5)

vantages. Several trade unions as a result cannot function as anything more than strike committees. The workers lose doubly: on the one hand, the industries are kept from becoming more efficient, which in turn keeps wages low, and on the other hand, the ineffectively organized trade unions are poor bargaining agents for them, which is a factor in keeping wages at their present low level.

Living conditions in the big factory towns are very bad. The kind of houses the workers live in is of prime significance, not only to the inhabitants themselves, but also to the economy of the country. If housing is such that it is more conducive to disease and ill-health than to comfortable living, then by rendering the workers inefficient it becomes a drag on industry.

Disease Without Cure

The effect of such living conditions on the health of the workers is not difficult to imagine. The incidence of tuberculosis is much greater among the working class than in any other occupational group. Lack of fresh air, dampness, overcrowded and stuffy rooms coupled with insufficient nutrition are exactly the right setting for tuberculosis to thrive. Unsanitary conditions lead to periodic attacks of dysentery, typhoid and cholera. Children are more susceptible to these diseases, and consequently the infant mortality rate is very high in these areas.

Proper and timely medical aid is of extreme importance under such circumstances, although it cannot take the place of the right type of living conditions. But even in this respect the facilities available are most inadequate in comparison to the needs. Medical aid is provided by employers through plant dispensaries and hospitals, and by the state through state hospitals. But the employers usually do not take care of all the illnesses their employees fall victim to, and their hospitals generally are poorly equipped. The state hospitals, which in most cases are reasonably well-equipped and staffed, still do not meet all the needs of the people. And the situation with regard to maternity and child welfare is even worse. Pre-natal and post-natal care is very rarely taken by the majority of the women, partly because of the lack of proper facilities and partly due to their ignorance of the importance of such care. The fact that women have to work as long as it is possible to do so also makes childbearing much more risky than it need be, and adds to the mortality rates of both mothers and children.

Lack of medical facilities, however, is not in itself an adequate explanation of the situation as it exists. Ignorance of people about the basic principles of hygienic living is the cause of many diseases and deaths. For example, it often happens that a patient comes to the doctor too late. This could be avoided if people were given proper instruction about the causes and symptoms of the various diseases to which they are usually susceptible. In many cases the worker is incapable of paying for medical attention.

Broken Homes

Frequently workers leave their families behind in their native villages specifically because of the over-crowded and unsanitary conditions in the towns. This results in a very unhealthy situation, for in almost all industrial areas there is a considerable numerical disparity between the sexes. In dirty, squalid surroundings with comparative absence of wholesome entertainment, moral degeneration has naturally followed. Promiscuity and prostitution have been promoted, with the inevitable curse of veneral diseases which, in many cases, have been carried back to the villages by the workers from the town. In many cases, adults of both sexes, not related to each other, have been forced to live in the same room.

The effect upon children from such an environment is most unwholesome. Not only do they grow up with weak bodies but also with corrupted minds. In most cases both mother and father have to work to meet the basic needs of the family and the children are left to their own devices. From the street, which is their only playground, they pick up evil ways at an early age.

A Challenge to the Church

The Church in India has not addressed itself adequately to the problems of the industrial worker. The needs of the rural sections are great, and the Church is taking its share of the responsibility in those areas and has been doing so for a considerable length of time.

There are many ways in which the Church can carry its ministry into the lives of these poor unfortunate people. More than anything else, they are victims of circumstance. The Church cannot raise their standard of living, it cannot provide them better houses to live in, but it can do a great deal through welfare activities. One of the greatest needs is for wholesome entertainment. In some towns the government has attempted to provide this, and the results have been commendable. There has been an appreciable decrease in vice, and what is more important, the men have responded to the new type of entertainment in the most enthusiastic manner. The Church can enter this field and organize clubs of various types where men can come and engage in sports or cultural and educational activities. This not only would keep them away from the evil habits into which they otherwise fall, but would give them more constructive and fruitful ways of living.

There is great scope and need for Christian work among the children. By the organization of boys' clubs, many could be kept away from the streets and their youthful energy might be directed into more healthy channels. At the same time they could be instructed in ways of decent living, which in later years would hold them from becoming easy prey to the vice which is so prevalent.

Education through lectures and movies, particularly about matters relating to cleanliness and hygienic living, can be of great service to the people. The Church can easily provide such instruction by sending a group of trained people with movie equipment to different urban areas. The Church has been active in adult education among the rural population, but there is just as much need for such education among industrial workers.

More than all these, however, what the Church can do is to meet these people in various ways and by personal contact bring hope and light into their lives. Poverty and squalor are horrible things and distort the psychology of people very easily. The Church can take the message of hope to these people and make their lives meaningful and worthwhile.

In this article I have tried to describe conditions under which many of the industrial workers of India live in large urban centers. I have on purpose not discussed larger issues which cannot be handled by an organization such as the Church, and which are indeed the responsibility of the government of the country. That the government is alive to its responsibilities and is making significant progress is a heartening fact. There are people who would like the progress to be more rapid, but such people usually are prone to overlook the immensity of the problems involved.

Photo Credits in This Issue

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"Is Tithing the Answer?"

CHURCHES with tithing traditions record the highest per capita giving, Rev. T. K. Thompson, executive director, reported to members of the Joint Department of Stewardship and Benevolence meeting at Buck Hill Falls, Pa., recently.

Naming the Seventh Day Adventists, the Church of the Nazarene, and the Wesleyan Methodist Church as the communions which receive the greatest financial support per member, Mr. Thompson pointed out that sixteen other denominations currently are conducting tithing campaigns.

"The Hebraic-Christian tradition of tithing, backbone of support for religious institutions since the earliest days of the Church," he said, "is being rediscovered as a Christian practice by the present generation of church members.

"Certainly, the income tax situation has something to do with this rediscovery. A person cannot make out his income tax form every year without facing the question of proportionate giving."

Dr. S. T. Ludwig, of Kansas City, Mo., general secretary of the Church of the Nazarene, described tithing as the secret of a magnificent record of giving in his denomination.

"While we do not make tithing a test of membership," he commented, "we do teach the importance of it and urge our people to share in the spiritual benefits that come to those who give generously to God."

In a special discussion on recent experiences in tithing, Dr. John T. Peters, Stewardship and Promotion Secretary of the Presbyterian (U.S.A.) Church, brought attention to the fact that over 500 churches in his communion had asked to be "pilots" in a current tithing project. The number of tithing families in one of the first hundred churches to participate in the Presbyterian experiment tripled within a year, the meeting was told, and reports from other "pilot churches" indicate a general awakening of interest in tithing among members of the denomination.

Dr. James G. Patton, Jr., chairman of the National Council's stewardship unit and secretary of the General Council, Presbyterian Church in the U.S., stated that tithing also is on the increase throughout the South. He cited the Belmont Plan, in which some 1,500 Southern Presbyterian churches are taking part, as evidence of this fact.

Other communions reporting to the department on recent tithing campaigns included the Congregational Christian Churches, the Church of the Brethren, the United Lutheran Church, the United Presbyterian Church, Southern Baptist Convention, American Baptist Convention, and Evangelical United Brethren.

Two new pamphlets on tithing soon will be available to member communions of the National Council, Mr. Thompson announced. Entitled "My Money" and "Is Tithing the Answer?", they have been prepared by Dr. Harris F. Rall, outstanding Methodist theologian of Evanston, Ill., and may be obtained after June 1 from the Department of Publication and Distribution, National Council of the Churches of Christ in the U.S.A., 120 East 23rd Street, New York 10, N. Y.

New NRPC president Oswald Hoffman (second right) presents merit awards to reporters Bob Bell, Jr., Ernest W. Peterson, and George W. Cornell (left to right).

Church News Interest Growing

IF A MAN can get his name into print by visiting a night club, a boxing match or a social event, he should receive equal treatment when he goes to a church and participates in its work.

This is the observation made by James G. Stahlman, publisher of the Nashville, Tenn., *Banner,* in emphasizing that *churches are news.*

The Nashville *Banner* was one of the papers singled out for recognition by the men and women responsible for disseminating the news of the Protestant and Orthodox churches.

In the annual meeting of their professional organization — the National Religious Publicity Council — the church publicists cited the Nashville *Banner,* the *Oregon Journal* of Portland, Ore., and the *Associated Press* for outstanding coverage of religious news and gave honorable mention to a weekly for the first time — the *Herald* of New Braunfels, Tex.

Formal citations were presented to Robert Bell, Jr., of the *Banner,* Ernest W. Peterson of the *Oregon Journal* and George Cornell of the Associated Press at a dinner in stately Riverside Church, New York.

It was the first time since the annual awards were established as an encouragement to accurate and sympathetic interpretation of religious news by the nation's press that a press association has been honored. It drew from the AP general manager, Frank J. Starzel, a statement that "in recent years there has been a great quickening of interest in religious news on the part of virtually all media of communication."

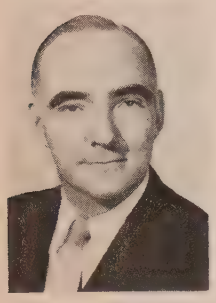
This growth of religious interest was further underlined by a panel of magazine writers chaired by Charles Ferguson, senior editor of the *Reader's Digest.* They agreed that there was a great demand for stories that told the story of religion in human terms and that it was far from being filled.

The increasing awareness of the important role played by the church publicist in interpreting Christianity to the nation is reflected in the growth of the NRPC. Founded 27 years ago, the NRPC now has 150 members in nine states and active chapters in New York, Philadelphia, Washington and Atlanta. The annual meeting in March attracted the largest attendance in its history.

The NRPC will be directed during the coming year by Dr. Oswald C. J. Hoffman, director of public relations of the Lutheran Church-Missouri Synod. He succeeds Miss Louisa R. Shotwell, associate secretary of the National Council's Division of Home Missions.

Council Personalities

Rev. Joseph W. Merchant, associate executive director, Department of the Urban Church, believes that the depersonalization and mobility of people in urban areas create the greatest problems for metropolitan churches.



MERCHANT

"City churches face a definition of their functions in terms of keeping pace with a rapidly changing society," he commented recently.

Associated with the Greater New Bedford, Mass., Interchurch Council for seven years, Mr. Merchant now assists Dr. William J. Villaume in coordinating the city work departments of the constituent communions. One of his particular responsibilities is administration of field services for defense communities.

Mr. Merchant's concern for community welfare aspects of church cooperation stems largely from his own experiences in industry. In 1934, as a fireman and baker's helper working the night shift in Boston's South End, he was appalled by social conditions in that slum area, and determined to do what he could to alleviate such situations. The ministry seemed his way.

The following year, he entered Bangor (Me.) Theological Seminary, was graduated in 1939, and ordained a minister of the Congregational Church in 1941. He has served pastorates in Freedom and Mexico, Me., and North Wilbraham, Mass.

While completing studies for a B.S. degree in social science at Springfield (Mass.) College, 1943-1944, Mr. Merchant again worked the industrial night shift — as inspector of machining operations in an electrical plant. The C.I.O. card he holds dates from this period.

Mr. Merchant became executive secretary of the New Bedford church council in 1944, and until 1951 directed an expanding program of interdenominational work in that industrial city of 110,000.

He came to the National Council after a year spent in reorganizing the National Religion and Labor Foundation.

Literature and electric plants — these are the legacies left in Africa by *Dr. George W. Carpenter,* evangelist, engineer, and new executive secretary of the Council's Africa Committee. Dr. Carpenter, veteran of 27 years as a missionary in the Congo, has replaced Dr. Emory Ross, who retired from the Division of Foreign Missions post on April 1.

CARPENTER

Born in Saratoga Springs, N. Y., Dr. Carpenter obtained a B.S. degree in Civil Engineering from Union College, Schenectady, and was graduated from Colgate-Rochester Theological Seminary in 1925. He spent the following year studying in Brussels, after his appointment to the field by the American Baptist Foreign Mission Society.

In 1926, Dr. Carpenter was assigned to the Union Evangelical Training Institute at Kimpese, Belgian Congo.

"I believe that the supreme fact of Christian life is personal fellowship with Christ," Dr. Carpenter has said. "It is that which I desire to share through missionary service, using all the various abilities which God has given me."

He put this theory into practice at Kimpese: translating into Kikongo literature used in schools throughout the Congo — and building the station's hydro-electric plant. Later, he installed a power unit at Banza Manteke.

On furlough, 1935-37, the educator-engineer represented the Congo at the International Missionary Conference, Northfield, Mass., obtained a Ph.D. in education at Yale University, and married the former Isabel Frances West.

Returning to the Congo in 1938, he became the Congo Protestant Council's first educational secretary, the next year was made manager of the Union Bookshop, Leopoldville. When La Librairie Evangelique au Congo was formed in 1948, Dr. Carpenter was named managing director. LECO produces and distributes all types of literature throughout the Congo — printed in some twelve or more languages.

Dr. Carpenter returned to the U. S. in January, after participating in a jubilee celebrating the 1878 arrival of the first Protestant missionaries in the Congo. His contribution to the observance, a book entitled "Highways for God in Congo," is now being printed in French and Swedish as well as English.

On July 1, the New York staff of the National Council will welcome *Dr. Wilbur C. Parry* as a full-time administrative secretary. No stranger to the Eastern office, he has been traveling between Chicago and New York for two years, performing the double duties of associate executive secretary of the Division of Christian Education, and associate administrative secretary representing Midwest departments.

PARRY

Associated with interdenominational Christian education work since 1943, Dr. Parry began his career with the Disciples of Christ. On the denominational level, he has been director of religious education for two churches, a student advisor at the University of California, Christian education field worker for the Northern California area, and national director of adult work and field supervision for the United Christian Missionary Society.

While at Disciples headquarters in Indianapolis, 1934-43, Dr. Parry became active in various programs of the International Council of Religious Education, now the N.C.C.'s Christian education division. He was chairman of the Committee on Field Programs for two years, a member of the adult work and educational program units and The Council, governing body of the I.C.R.E.

His interdenominational interests took Dr. Parry back to the West Coast in 1943, where for six years he was director of religious education for the Church Federation of Los Angeles and the Southern California Council of Protestant Churches. Under his leadership, many communities in the area instituted weekday religious education programs, and the Southern California council founded its Ministers' Convocation.

Made associate executive secretary of the I.C.R.E. in 1949, Dr. Parry remained in this post through the formation of the National Council two years later, and has continued to add administrative responsibilities leading to his new appointment.

Dr. Parry was a member of the charter class of Chapman College, Los Angeles, Calif., from which he graduated in 1924. He holds M.A. and M.R.E. degrees from Boston University. An ordained minister of the Disciples of Christ, he was awarded a D.D. degree by his alma mater in 1949.

Outlook

On Investigating Clergymen

THE suggestion made by members of a Congressional committee that they might "investigate the clergy" has produced diverse reactions. The National Council of Churches has made no statement on the subject but we do not think it difficult to predict what the main elements in its position would be if it were called upon to voice its judgment.

The first thing to bear in mind is that the clergyman is a citizen. As such he has a clear responsibility for the loyal support of his country. If he should be misguided enough to conspire to overthrow his government by force, he should be no more exempt from the consequences of his act than any other citizen.

The testimony of Herbert A. Philbrick before the Senate Internal Security subcommittee makes it necessary to emphasize this elemental point. As an FBI operative, he had opportunity to secure first-hand knowledge of a secret cell of communists in Boston from 1940 to 1949. He reports that seven or eight ministers in the area were underground agents of the Communist Party. He further declares that most, if not all, of them were selected by the Party for theological training for the specific purpose of doing its work under the guise of serving the Church.

If this is the case, no one could be more concerned than church leaders to be informed. There is no reason whatever why men practising such a deception should not be investigated and exposed. As the General Board of the National Council of Churches said on March 11 in its statement about investigations of the schools, "conspirators in any area of life who seek the violent overthrow of the government of the United States should be discovered, tried in American tribunals, and, where found guilty punished."

To follow up such "leads" is a very different thing from investigating the churches as a group or their clergy *as a class*. To do the latter would raise a serious question about the relation of Church and State and the constitutional guarantee of freedom of religion.

If it is important to detect a conspiratorial Communist who wears the robes of a clergyman, it is equally important not to confuse a "liberal" Christian or honest advocate of social reform with Communists. This is something which is now happening in an alarming and inexcusable degree.

The latest shocking illustration is the case of the House Committee on un-American Activities and the Right Reverend Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church. The Committee received an inquiry as to whether it had investigated the National Council of the Churches of Christ in the U.S.A. A reply was given, on the stationery of the Office of the House Committee on un-American Activities, that the Committee has never investigated the National Council. But the letter went on to say that its files contain information concerning certain persons connected with the National Council. One of those thus mentioned is Bishop Sherrill. The allegation against him is that he was a sponsor of a congress of Soviet-American Friendship, and the reader is left to assume that this means a reprehensible pro-communist attitude. But now note the facts which the document of the Committee on un-American Activities wholly omits. The date of the sponsorship was 1942, when the U.S.A. and the U.S.S.R. were allies in arms, and when it was a patriotic duty to support the war. Moreover, other sponsors included such high officials of the government as Honorable Cordell Hull, Secretary of State; Honorable Jesse H. Jones, Secretary of Commerce; Honorable Paul V. McNutt, Federal Security Administrator; U. S. Senators Capper and McKellar and Honorable Christian A. Herter, now Governor of Massachusetts, together with scores of the most eminent and honored citizens!

The Committee on un-American Activities, by the action of some member or employee, thus misrepresents the position of one of the most honored Christian leaders of America. Further, it permits the document to be published by *The Christian Beacon* and widely circulated among people who have no way of knowing how completely false the alleged picture of Bishop Sherrill is.

The case of Bishop Sherrill is not an isolated one. There are hundreds of other clergymen who have been treated with similar unfairness and similar un-American procedures.

The National Council of Churches, through its General Board, has affirmed "the right and duty" of Congress to make such investigations as may be necessary to secure the information upon which sound legislation may be made." But such an irresponsible procedure as that which we have described above is a grave disservice to our nation, and must be resolutely opposed. It contributes to a mood of hysteria and to a confusion of mind in which people can no longer distinguish between Communism and honest social criticism in the old-fashioned American way.

To confuse non-conformity with disloyalty, or efforts at constructive social progress with subversion, is to undermine the very American freedom which we seek to preserve. It is also to play into the hands of the enemies of the American way of life.

This is a good time to recall the words of a great American patriot, Theodore Roosevelt, and to apply them to our present situation in the church:

> "No greater harm can be done to the body politic than by those men who, through reckless and indiscriminate accusation of good men and bad men, honest men and dishonest men alike, finally so hopelessly puzzle the public that they do not believe that any man in public life is entirely straight; while, on the other hand, they lose all indignation against the man who really is crooked."

American Churches Overseas— A Missionary Enterprise

An increasing number of our fellow Americans are in the Middle East — several thousands in the Aramco oil project in Saudi Arabia, others making up the teams for Point IV activities in Iraq and Iran as experts in various fields — technicians, specialists, educators, public relations operatives. Along with the missionaries and airlines people, bankers and foreign trade leaders their number runs into the thousands. And many of them have their families with them.

These people represent us, in cross section. They represent this nation in the eyes and minds and hearts of the people of the host countries. The character and the conduct of live Americans whom they meet on the streets mean more in interpreting the "great colossus" across the distant Atlantic than the pleasantly printed propaganda which the literate few can read, or the carefully beamed radio voices.

We hear much loose talk about the scandalous living of our overseas people. Many of them, however, have the same sort of idealism and devotion and vision that we normally expect in our missionary forces but do not always associate with government officials and business men.

Many of these people have a definite Christian conviction and an active and abiding interest in the church. Laymen are taking an active role in the English-speaking interdenominational churches even when there is not a full-time pastor to steer things.

There are these double reasons why it is important to have in all these centers strong churches: First, because we must not allow our overseas people to feel that they are spiritually orphaned, or beyond the interest of the church. These people in a foreign environment, often under difficult tensions, as in the Middle East, need the uplift and inspiration of worship with their fellows, and every encouragement for their own spiritual stability and growth. And, second, because of the effective witness of such an organized group, and the way in which wholesome attitudes and influences inevitably flow out into the life of the community. The leaven of true Christian idealism and character must be added to any major policies if we are to validate our hope for a wise and friendly solution of international problems.

There are a lot of people, our fellow Christians, in faraway places for whom we have as churches a responsibility we have not fully recognized. They ought to have the Church with them.

They are to be commended for the initiative they show in this matter, exercising great ingenuity as to places for service. In one place a club lounge is the only available sanctuary, but they place a pulpit and communion table at one end, temporarily close the bar at the other end, and they are in God's presence when they meet for worship. They are also generous in their efforts at full self-support. In fact, many of these churches give generously to benevolences, community and worldwide.

There are places where local financial resources are not adequate and they well merit financial supplementation from us in the home churches. To some extent, this is presently made available by a number of our denominational boards, but there should be more support.

From time to time comes the need for help with a building program. It ought to meet with a ready response from our homeland churches, for amounts would be modest in the light of all we are doing for ourselves.

In some places it would be a wise and fruitful investment of missionary funds to install a full-time minister. It ought to be felt as a privilege to stand by this category of Americans, the ones away from their normal surroundings, often with a feeling of irresponsibility rooted in the temporary nature of their appointments. And it demands an able and devoted minister to help them be better Christians, truer to their own best selves, and ambassadors of the best in American life.

Whether it be Dhahran or Rangoon or Manila or Hong Kong or Santiago or Mexico City or Paris or Berlin, we want the Americans who represent us to represent us at our best. That is what most of them want, too. We can make it easier or harder by the measure to which we see to it that they are kept in touch with the Church of Christ. That is why the Joint Department of American Communities Overseas represents one of the very important new undertakings of the National Council of Churches.

A Television Record

From Good Friday to Easter the new film "I Beheld His Glory" was presented 130 times by television, under the auspices of the National Council of Churches and local councils. This was a phenomenal event — the most extensive showing of a religious program in the history of television.

The film, produced by Cathedral Films, retells the account of the trial, the crucifixion and the resurrection of Jesus, as given in the Gospels. Through a generous grant from a foundation, the National Council of Churches was able to finance the offering of the film to the 140 television stations of the country broadcasting at Easter-time.

It had been freely predicted that, if the film were widely shown on television, it would be "offensive" to so many people that a flood of protests would follow. A few newspapers publicized what they regarded as the "controversial" aspect of the matter, stressing the unwillingness of certain stations to cooperate in presenting the film. *Variety* reported the opinion that the film was "in poor taste." The protests, however, failed to materialize. In fact, they were almost infinitesimal, even though it was shown 130 times.

The outcome seems to us to be evidence of a greatly improved situation in the field of inter-group relations. The fact that the film was not the center of public controversy is gratifying.

The CHURCHES WORKING TOGETHER

Work for Better State Legislature

A bulletin urging Indiana churchgoers to use more discretion in selecting members of the state legislature has been sent Protestant congregations throughout the state by men and women representing church and temperance groups, including the Indiana Council of Churches and the Indiana Council of Church Women. The bulletin was accompanied by several sheets showing how each member of the legislature had voted on measures affecting the public welfare.

The bulletin reported that of a total of 21 measures favored by united Protestant groups, only seven had been signed into law. Of the remainder, five died in the Senate after passage by the House and nine others were not considered by a committee of either chamber.

The new laws adopted with the support of the church groups include:

1. A watered-down Fair Employment Practices Act providing increased appropriations for investigation of complaints but without the enforcement machinery desired by church and racial groups.

2. An amendment lengthening the period of license suspension for motorists convicted of drunken driving.

3. Increased maximum penalties in hit-run property damage auto accidents.

Warn Against Tyranny in U. S.

A resolution on civil liberties warning that if the rights of citizens suspected or accused of subversive or disloyal activities are violated, "we may find ourselves submitting ultimately and unknowingly to a tyranny of our own making," has been made public by the New Jersey Council of Churches. Copies of the statement were sent to President Eisenhower, U. S. Attorney General Brownell, New Jersey members of Congress, Governor Driscoll, members of the state legislature, and other officials.

The resolution calls for three main steps to protect civil liberties in the United States:

1. Due process of law, with the right of counsel and of a hearing before an unprejudiced body of their peers, for groups or individual citizens "suspected or accused of actions that are subversive to the Constitutional principles that govern our nation, or of acts of aggressive disloyalty."

2. Adherence to the basic American legal principle that a person is innocent until proven guilty, and for lawmakers, law enforcers, and all citizens to "refrain from tainting the name and reputation of a fellow citizen by irresponsible accusation or by assuming him guilty of being subversive or disloyal because of association, hearsay, rumor, malignant or vengeful accusation."

3. Knowledge on the part of every citizen of his civil rights as guaranteed him by the Constitution and its amendments, with particular attention to "those portions of the ten original amendments . . . which establish (1) freedom of religion, speech and the right to petition, (2) freedom from unwarranted search and seizure, (3) the right to speedy trial, to counsel, and to witnesses in favor of the accused, (4) the right to refuse to testify against oneself, (5) the right to trial by jury, and (6) the right to freedom from cruel and unusual punishment."

Jim Crow Colleges Condemned

The Missouri Council of Church Women has reaffirmed its stand on the right of every citizen to enroll in institutions of higher learning, regardless of the person's race or color. At its annual meeting in Jefferson City, Mo., this month, the Council also issued resolutions urging that:

—"a united effort be put forth to support our free public school system," including a more efficient reorganization of school districts, state aid sufficient to raise standards in education, free public kindergartens, provision for adult education after the needs of schools for children have been adequately financed;

—all church women work for passage of legislation that will admit to the U. S. "our fair share of refugees, expellees and escapees from Berlin and other parts of the world."

Back N.C.C. Stand on Investigations

Dr. Edward L. R. Elson, president of the Washington (D.C.) Federation of Churches, is one of 100 Washington ministers who signed a public statement backing the General Board of the National Council of Churches on its stand that "certain methods" of Congressional investigating committees "endanger the very freedoms we seek to preserve." More than a dozen Protestant denominations were represented among other signers of the statement.

Praising the General Board for its resolution on the subject, the statement warned that "some of our fellow citizens through fear seem prompted to measure other men's freedom by their own standardized version, and incline to assess other men's patriotism by their own concept of American freedom." The public statement came as the result of a meeting in Washington Cathedral called by Dr. Frederick E. Reissig, executive secretary of the Washington Federation of Churches, and other local religious leaders.

Christians Reminded of Civic Responsibility

Participation in community affairs is a must for every responsible Christian, according to a statement on Christian citizenship issued by the Protestant Council of the City of New York.

"A special obligation rests on Protestants in New York City to be more active in politics," the message says. "General observation suggests that the number of Protestants active in local politics, in comparison with other religious groups, is disproportionately low on the basis of population figures." Pointing out that "one explanation may be (that) not enough Protestants have made themselves available by learning the art and business of government from the bottom up," the statement suggests that political beginners affiliate themselves with political district clubs, county clubs or nonpartisan organizations working for better local government.

The message concludes that churches and ministers have a "special responsibility to bring the duty of Christian democratic citizenship to their congregations" and that "every church should have an educational program of information and action in civic affairs."

In Short

Dr. Clement F. Hahn, who served for ten years as executive secretary of the Greater Worcester (Mass.) Area Council of Churches, has resigned to become pastor of the Westminster Congregational Church, Spokane. Wash. . . . The Committee on the City Mission of the Schenectady County (N. Y.) Council of Churches has pledged itself to help change the public attitude against renting property to Negro families. The move came partly as the result of a local telephone survey which revealed that of 400 persons who had advertised they had space to rent, only ten persons indicated they might consider renting to Negro families.

Church of the Prayer Book

(*Continued from page* 11)

palians had begun their independent Church life happily free from any connection with the State, but with the full spiritual inheritance of the Church of England, at once historic and reformed. This included, from the Catholic tradition, the Historic Episcopate, a strong emphasis on the Sacraments as means of grace, and the ancient Creeds — the Apostles' and the Nicene. From the Evangelical tradition came an equal emphasis on the Holy Scriptures and personal devotion to Jesus Christ as Lord and Saviour. Episcopalians have always refused to put the Ministry of the Word above or below the Ministry of the Sacraments. They bracket them together.

The average American thinks of Episcopalians primarily as members of "the Church of the Prayer Book." Lafcadio Hearn, the brilliant non-Christian essayist, used to say that regardless of whether the greatest piece of English literature was the Bible or Shakespeare, the third greatest was undoubtedly the Book of Common Prayer. Compiled and translated in 1549 from various Latin service books used by the Church of England in her pre-Reformation days it drew upon all the Christian centuries for rich devotional material. The latest American enrichment and revision, completed in 1928, reflects fully the spiritual aspirations of the current generation. Another revision is contemplated within the next decade.

Episcopalians are convinced that one of the most vital Christian activities is the reverent worship of Almighty God. Whether kneeling in a huge city cathedral or a tiny rural chapel they feel the inherent dignity of "God's house." "Take off thy shoes from off thy feet, the place whereon thou standest is holy ground." Hence they not only use the careful planning of a liturgical service, but surround it with all the beauty which Christian art and architecture can provide. The church edifice is altar-centered. Its decoration is full of Christian symbolism. The observance of the ancient Church year brings to mind annually all the significant events in the life of Jesus from His Birth to His Ascension. The vestments of the three orders of ministers — bishops, priests and deacons — not only distinguish their rank but indicate the Christian season then being observed. Beauty and symbolism are not used for their own sakes but to create a warm devotional atmosphere in which "it is easy to say one's prayers."

The Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Episcopal Church and first President of the National Council of Churches, presides at a meeting of the General Board, its policy-making body.

In its government the Episcopal Church is a constitutional democracy, in which both clergy and laity share. The parish meeting elects both a vestry to handle its own temporal affairs and also delegates to represent it at the annual convention of the diocese. The diocese, often as large as a state and presided over by the bishop, appoints boards to conduct its program and elects deputies, clerical and lay in equal numbers, to the General Convention.

The General Convention meets triennially, and in different parts of the country. Like Congress, it is a bicameral body, and is composed of the House of Bishops and the House of Deputies meeting separately. The former has about 175 members, including a large number of retired bishops. The latter has 654 members, equally divided between priests and laymen. Each diocese, regardless of size, is entitled to four deputies in each order. The chairman of the House of Bishops is the Presiding Bishop, ex officio. Any deputy, clerical or lay, may be elected as President of the House of Deputies.

The typically American office of Presiding Bishop is the result of a long and gradual evolution. For over a century he was merely the senior bishop in order of consecration. But since 1925 he has been elected by the General Convention. He is now required to resign his diocese in order to give full time as a national executive and administrator. The present incumbent, the Right Rev. Henry Knox Sherrill, D.D., formerly Bishop of Massachusetts, took office January 1, 1947 and will serve until November 15, 1958. Bishop Sherrill was the first President of the National Council of Churches in the United States of America.

In order to carry out its program the General Convention created a National Council authorized to "have charge of the unification, development and prosecution of the Missionary, Educational, and Social Work of the Church, of which work the Presiding Bishop shall be the executive head." This Council has a nation-wide membership of 31 bishops, priests, laymen and lay women, who meet quarterly at the Church's national conference center, Seabury House, located just outside of Greenwich, Conn. The offices of the National Council are, however, located in New York City.

While the Episcopal Church has doubled its communicant strength in the last generation the coordination of its working program has been much more significant. With the creation of its National Council in 1919 all activities in the fields of missions, both at home and abroad, Christian education and Christian social relations were combined in one central organization, under the personal leadership of the Presiding Bishop. These major concerns were integrated instead of being left to the mercies of competing enthusiasts. The Council's Overseas Department works in 19 different countries, and lays particular emphasis upon the importance of a native ministry. At the present time the Department of Christian Education is being markedly strengthened, to produce a new curriculum for church schools and to develop an effective program of adult education. The Department of Christian Social Relations has distinctive programs in such fields as welfare services, social action and work in urban-industrial areas.

Another recent change has been the increased role played by American Episcopalians in the world-wide Anglican Communion. American bishops took increasingly important parts in the Lambeth Conferences held in London in 1920, 1930 and 1948. At the closing rally of the 250th Anniversary of the

(*Continued on page* 22)

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Dr. Adenauer Thanks American Churches

hancellor Konrad Adenauer, head of the Bonn Government (left) on a recent visit New York, told the executive committee of CRALOG — Council of Relief Agencies icensed to Operate in Germany: "I wish to express my gratitude both for the material oods you have sent to Germany and for what stood behind this action — the feeling f genuine concern which has been especially evident on the part of your church people. is a very great pleasure to thank you for all you have done." Dr. Wayland Zwayer, RALOG chairman (right) pointed out that the agency particularly wants to help efugees fleeing from East Germany to West Berlin, but aims at eventual rehabilitation f all hard-pressed West Germans. Since 1946 food, clothing and medicine valued at 70,000,000 has been voluntarily contributed by millions of Americans to needy Germans nd the main portion of these supplies now is being used to aid refugees, ten millions whom have fled from communist-dominated East Europe into West Germany. Dr. Wayer, associate executive director, National Council's Department of Church World ervice, also said that resettlement of refugees from Germany on other continents than urope is another deep concern of American churches.

Other relief agency executives who were present at the conference with Chancellor denauer included Rev. Benjamin Bushong, Church of the Brethren, CRALOG secretary; r. William Frazier, American Friends Service Committee; Dr. Franklin Clark Fry, utheran World Relief; Miss Eileen Egan, National Catholic Welfare Conference, and rs. Elizabeth C. Reiss, secretary of CRALOG executive committee.

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Something to Live For?

(*Cnotinued from page 9*)

another home discovered a new interest in life watching wrestling matches on television and reading wrestling news.

In one area the home for the aged and a nearby children's institution held joint picnics in the summer, a heart-warming experience for both children and their "grandparents for the day."

One discussion group of elderly women took up the federal government's budget, had a Senator come and answer their questions and invited residents of several nearby homes for the aged.

Another Senior Citizens Club became

REV. FRANCIS SHEARER

so concerned about their studies of slum clearance and public housing that they circulated petitions and sent letters to their Congressmen.

A shy 72-year-old bachelor found pride in praise for his poetry.

A woman the same age, who had a long-standing yearning to try her hand at hair-dressing spends two mornings a week in the institution's infirmary, giving shampoos and hair-dos.

Even the very infirm can have some satisfying activity. One man, helplessly bedridden for 20 years, learned to operate an electric typewriter with his one still useful finger, and began turning out articles for publication.

"Those who have something to do that they enjoy doing," Miss Wahlstrom comments in the handbook, "who have a zest for life, a religious faith and who follow a well balanced regimen of living will find the aging process a period of relative well being."

The comment of one resident of a church home, quoted in the manual, says the same thing in another way.

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Church of the Prayer Book

(Continued from page 20)

Society for the Propagation of the Gospel, held in Albert Hall, London, in 1951, the Archbishop of Canterbury stated that the Church of England no longer regarded American Episcopalians as a daughter Church but as a full-fledged sister Church in the Anglican family.

Next year the Episcopal Church will be host at the worldwide Anglican Congress to be held at Minneapolis. The official participants will be the bishop or bishops, one priest and one lay person from each of the 325 Anglican dioceses and missionary districts. The theme is to be "The Call of God and the Mission of the Anglican Communion." The dates were deliberately set as August 4 to 13, just prior to the Assembly of the World Council of Churches at Evanston to facilitate the attendance of Anglicans from overseas at the Assembly.

One more new trend is the increase of lay activity. Devoted laymen and consecrated lay women are taking an ever-increasing share in the working program of the Episcopal Church. The Presiding Bishop's Committee on Laymen's Work is headed by Harvey S. Firestone, Jr., of Akron, Ohio. In 1952, for the first time, there were more lay readers — licensed by their bishops to conduct certain church services — than there were ordained clergymen. More and more the laity are accepting responsibility for leadership in financing the Church's program.

The latest development was the adoption by the 1952 General Convention of legislation to provide for the "Perpetual Diaconate," by which mature business and professional men may study for rather simple examinations and be ordained as deacon, the initial order of the ministry, to serve as assistants to the rectors of their parishes. These men will neither be placed in charge of parishes nor expect to be advanced to the priesthood. But their contribution will greatly help to relieve a current clergy shortage.

The most recent figures indicate that there are 2,715,825 Episcopalians belonging to 7,954 parishes and missions, and ministered to by 6,958 clergy. Over 1,000 young men are studying in Episcopal theological seminaries where a three-year course, after college, prepares them for the ministry. Each of a dozen Episcopal seminaries is crowded to capacity. With warm enthusiasm and sincere conviction these young men are eager to repeat, in the idiom of the mid-20th century, the slogan of Bishop Hobart 125 years ago: "My banner is Evangelical Truth and Apostolic Order."

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Anniversary in the Andes

By CAMERON P. HALL

ON April 9th the Bolivians celebrated the first anniversary of their present government. La Paz was festive and crowded. Significantly enough, the day's events began with a public Mass on the steps of the Cathedral, for Bolivia is officially Roman Catholic, a Catholicism marked by a Spanish heritage and stamped by an Indian environment. The Plaza Murillo was filled with people. The archbishop was the celebrant, special visitors and government dignitaries stood on the cathedral steps, and, through a microphone, a priest translated the Latin service into Spanish and related to the crowd what was occurring.

Beginning in the early afternoon, a parade passed before the President of the Republic, who stood on a balcony of his palace which, with the cathedral, fills one side of the Plaza. The marching lines moved forward quickly without stop or break; yet they took over five hours to pass a single point. I was especially impressed by the complete absence of the military. Only briefly at the end were uniforms of government or federal police to be seen. This absence of the military is an important symbol, for the Bolivian army, which we were told formerly numbered nearly 80,000 and which used up much of the federal budget, has been reduced to a mere fraction by the party in power.

Everybody agreed that it had been a wonderful day and a thrilling spectacle. But with the coming of the morrow the same political, economic and social problems remained. In these matters the 40 or 50 of us who were present as guests of the Bolivian government were particularly interested; certainly the four of us from the United States. Thanks to the airplane, I was able to spend inside Bolivia six of my eight days away from New York.

As a broad, but I believe sound, generalization, I would say that in its *feeling* the M. N. R. is strongly nationalistic, in its *leadership* dominantly from among the intellectuals and in its *orientation,* worker- and peasant-minded. From all sides — Bolivians, Protestant missionaries and American officials — I heard the president and the vice-president warmly praised as men of character, integrity and idealism. The big question is whether they — or anyone else for that matter — can deal with the really great problems with which Bolivia must cope if it is to gain a minimum of stability.

A visit to Catavi, the largest tin mine in the world, was particularly revealing in its human aspects. Like so much else in Bolivia, this mine is high in the Andes; in fact, two-thirds of the Bolivian population live on or above the altiplano, which is 12,000 feet above sea level. Wandering away from my companions, I started talking with a few miners who had just come out of the mine. Their number quickly grew until, for almost an hour, I talked to some 60 who crowded around. Their questions were about American wealth, about American miners, and about my work in the churches. My questions drew out the fact that the vast majority looked upon their mining as a hopeful step toward having a farm of their own. They were farmers — not miners — at heart. This feeling made the second great element in the M.N.R. program, namely agrarian reform, take on added meaning. They were enthusiastic that they were no longer working for the former owners. With emotion, several stressed that this meant they were not now working at the point of guns held by the army in the service of the tin mine operators or, if they had a disagreement with their employers, the water for their families would not now be turned off.

I spent several hours with an American who had just returned as general manager of the mine now under government auspices. He represents a refreshing combination of high professional competence with an unsentimentalized belief in and fondness for the miners as people. He is back among the Andean hills with a high sense of mission and confidence. While we were talking, two miners, older-looking than the others, came up to him and threw their arms around him in Indian greeting fashion. They were glad to see him back after 12 long years of absence.

Rev. Cameron P. Hall, executive director of the Council's Department of the Church and Economic Life, went to Bolivia at the invitation of the Bolivian government.

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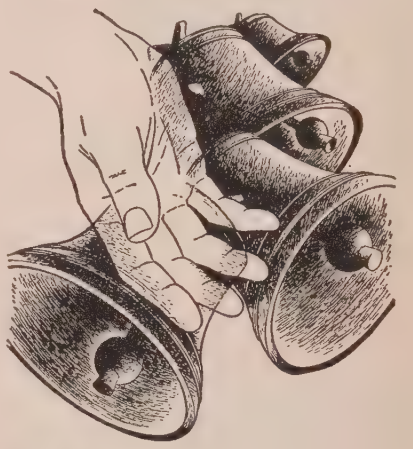

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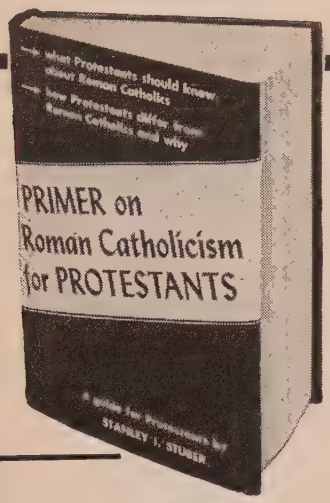

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Preaching on Controversial Issues

By HAROLD A. BOSLEY, Harper & Bros., New York, $3.00.

As minister of the First Methodist Church in Evanston, Ill., and successor to Ernest F. Tittle, Harold A. Bosley stands in a prophetic tradition. These sermons show that he carries on the tradition well. The secret of his success lies in his rooting his message, even when it deals with controversial matters, firmly in the Christian Gospel. When he is talking about international affairs, or freedom of thought, or industrial relations, he does not seem to be promulgating the opinions of Harold Bosley so much as interpreting what Christianity has to say to men living in the conditions of our time.

His treatment is both theoretical and practical. He begins by setting forth the basic principle that the Christian Church must strive to keep the entire range of human life under the judgment of God. Preaching which tries to serve this purpose, Dr. Bosley admits, may not be free from many erroneous judgments, but he insists that it is better for a preacher "to be wrong than silent in the face of the problems that are tormenting the thoughts and lives of his people."

The sermons that follow fall into two different types. One type makes use of the indirect or general approach. It starts with some great religious truth or insight, thus laying foundations on which preacher and people stand together, and in the end applies it to specific problems. The other type makes a direct approach, confronting a concrete issue of the hour which is known to be a matter of public concern, and examining it to discover what Christian principles are at stake in the decision that has to be made.

An excellent example of the indirect approach is the sermon on "The Discipline of Great Religion." Taking as his text our Lord's word about the "narrow gate" that leads to life, Dr. Bosley portrays the Christian life as a discipline of worship, of honest thinking, and of fellowship. Under each of these subheads one hears overtones of the social significance of Christianity but the controversial element is introduced in a way that hardly admits of argument if you accept the premises.

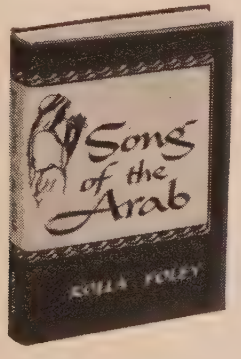
The majority of Dr. Bosley's sermons, however, make the direct approach. The very wording of the theme often suggests the controversial character: "Shall it be War or Peace Today?", "Why Christian Churches Oppose Universal Military Training," "Should the United States have an Ambassador at the Vatican?", "Is Drinking a Religious Problem?", "Who Owns the Earth, Anyway?"

The final three sermons are a series on the Christian faith in conflict with Communism. Dr. Bosley gives a penetrating analysis of the irreconcilable conflict between the two philosophies. He outlines also the clash between the practices of the two rival philosophies, as they work themselves out in life.

One of Dr. Bosley's notes of special timeliness is his emphasis on freedom. The freedom for which he is concerned includes the opportunity for creative social criticism and he is at pains to put us on our guard that in the defense of freedom we do not fall into methods of thought control similar to those which communists use.

—SAMUEL MCCREA CAVERT

(*Continued on page* 26)



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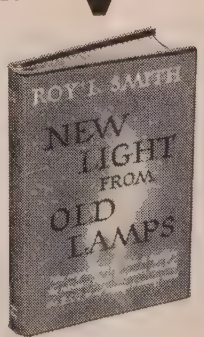

BOOKS

(Continued from page 25)

Summer Magic

By Kenneth and Susan Webb, Association Press, New York, $2.50.

Well do I recall the day when our daughter came home from camp and said, "Daddy, why can't our worship services in church be as inspiring and meaningful as they are in camp?" I stood rebuked and challenged. No doubt more than one pastor and parent has found himself in the same situation.

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While there is an element of the mystic about this book, it is at the same time extremely practical. One can catch the tempting smell of bacon and eggs being fried over an open fire on the shore of a lake. Problems of sound health and good physical development are given sane treatment.

The authors are Kenneth Beals Webb and his wife, Susan Howard Webb, directors of Timberlake Camp for Boys and Indian Brook Camp for Girls, Plymouth, Vermont. Their background as cultured Quakers is reflected throughout the book, as well as their experience as campers and parents. Two chapters are especially worth reading—"Things of the Spirit" and "The Memory Lingers On."

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Religious Freedom in Eastern Europe

By James Hutchison Cockburn, John Knox Press, Richmond, Va., $2.50.

Here is a readable, concise, well-documented book that vividly sets forth the recent history of religious persecution and the present strength of the churches in Eastern Europe under governments committed to their destruction.

The enlightening and thought-provoking chapters, originally delivered as the Otts lectures at Davidson College, consider in detail the terrific pressures of Communism on the religious communities of eight countries today. These are, in the order considered: Russia, Soviet Germany, Poland, Czechoslovakia, Hungary, Jugoslavia, Roumania and Bulgaria.

The author, a member of the Commission on Communism for the Church of Scotland, enriches his discussion by drawing on his own experiences behind the Iron Curtain in the service of the World Council of Churches, whose Director of Inter-church Aid he was, following World War II.

This book which vigorously outlines the Christian-Marxist ideological conflict, opens with a full discussion of the meaning of religious freedom as it is understood in various countries according to national traditions and the history of the churches. Various weaknesses of the churches in failing to think through their obligation, under Christ, to human society point up the inevitable loss of freedom in certain areas. Its note of warning to complacent churches that exist in an easy church-state relationship in other parts of the world more than justifies the words of Henry Sloane Coffin, in the Foreword, calling it "bracing reading for every American Christian."

Jean Walz

Inside

By Helen Bryan, Houghton, Mifflin Co., Boston, $3.00.

This book is the candid story of the experiences and inner struggles of a young woman who went through the ordeal of learning what life "inside" is like by serving a term of three months in the Federal Reformatory for Women at Alderson, Va.

Miss Bryan is the daughter of a Presbyterian minister and has spent most of her mature life as a professional worker with welfare and social agencies. A graduate of Wellesley College, she held positions with the Young Women's Christian Association, the American Friends Service Committee and its Committee on Race Relations, and the Spanish Aid Committee (later the Joint Anti-Fascist Refugee Committee).

In the spring of 1948 Miss Bryan was found guilty by the District Court for the District of Columbia of contempt of Congress for her refusal to divulge a list of those from whom, in her professional capacity, she had received contributions to the Joint Anti-Fascist Refugee Committee. The reader is given a glimpse of what happens to a person like Miss Bryan after sentence is imposed.

The book will serve to call attention to the fact that there are a very large number of persons in this country who dwell within walls. Alderson has no walls in the ordinary sense of the word save those psychological walls which society builds up around those who become inmates of penal institutions. The public tends to forget those who dwell behind these walls, disregarding the fact that an important percentage of inmates ultimately join the free world again. What happens "inside" has much to do with the kind of place its released members take on their return.

This intimate, firsthand picture of a correctional institution at work should do much to develop a better public recognition of the fact that penology must go far beyond custody and enter the areas of therapy and rehabilitation if the real interests of society are to be served.

The author's keen interest in her experience and her depth of understanding made it possible for her to establish relationships out of which have come vivid pictures of the struggles of her fellow inmates. These are helpful in appraising the effectiveness of the institutional program in meeting their needs.

There is evident a real appreciation for the genuine efforts to provide as wholesome physical environment and care as is possible. Custodial, educational and social factors in the program are presented sympathetically.

The reader cannot help but sense, however, that the program could be strengthened by additional personnel specifically trained to work in the area of personal dynamics. In many cases the permanence of the rehabilitative program hinges upon self-understanding and the encouragement given to the development of new motivations. Psychiatric workers and clinically trained chaplains are prepared to contribute to this phase of a thoroughly integrated correctional program.

—Paul L. Tilden

(*Continued on page* 30)

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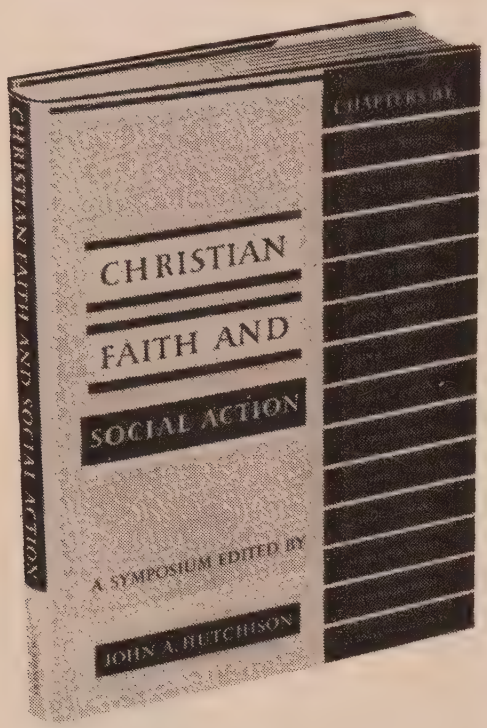

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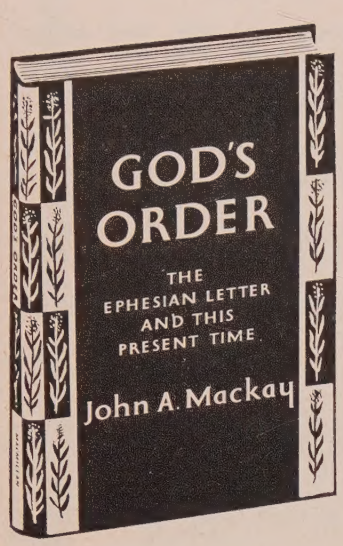

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BOOKS

(Continued from page 27)

Campus Gods on Trial

By CHAD WALSH, The Macmillan Company, New York, $2.50.

As interesting and vivid as a courtroom scene, this book literally "tries" the various gods, such as Progress, Materialism, Capitalism, Scientism, Humanitarianism, Communism, and Christianity, which vie for the allegiance of college students.

Mr. Walsh first gives a realistic analysis of the religious backgrounds from which students come, ranging from "the fiery furnace" (Christianity, a remorseless force, "slowly grinding the joy out of life") to "the lukewarm bath" (Christianity reduced to a poetic edition of ethical culture, with about as much driving power). Therefore, the students arrive at college with an immature knowledge of religion, and suddenly find themselves face to face with a host of gods and their conflicting demands.

Having come from a background of unbelief, and having worshipped these various gods himself at one time or another, Mr. Walsh is unusually well equipped to delve into their pros and cons, and to show effectively why they are inadequate for the needs of the college student—and incidentally, for the needs of *all* people. He criticizes them constructively, and then proceeds to an excellent statement of Christianity, showing "what it *is*, and also (just as important) what it *isn't*"

Campus Gods on Trial is an extremely interesting book, geared not only to college students and staff, but to anyone who is interested in thoughtful discussion and comparison of current philosophies, with a view to putting his faith on firmer ground. There is also a comprehensive bibliography.

Chad Walsh is Poet in Residence, and Professor of English at Beloit College, Beloit, Wisconsin, and a founder and editor of *The Beloit Poetry Journal*. He is the author of several books including *C. S. Lewis: Apostle to the Skeptics*.

MARY E. HILLMAN

Narcotics: America's Peril

By WILL OURSLER and LAURENCE DWIGHT SMITH, Doubleday & Co., New York, $3.50.

Written by Will Oursler, a former police reporter and war correspondent, and Laurence Dwight Smith, author of articles and novels about crime and related subjects, this book presents some important aspects of the problem of the illegal use of narcotics. It is written in such readable fashion as to skirt the danger of romanticising a major problem. It avoids that pitfall by presenting with stark reality some of the ugliest aspects. Its popular readability can be justified on the ground that the full implications of narcotic addiction must be understood by the general public before the traffic that feeds addiction can be brought under control.

The major contribution of the book is that it sets the narcotic evil in its vast international perspective where history's ugliest national and international gangs vie with each other to the death for control, where diplomats duck and dodge for their share and where even nations war against nations to preserve and protect the trade. An important contribution is made in demonstrating the depth of the hold which this vicious traffic has upon humanity. This is necessary in order to confute those who think it can be dealt with by a slap on the wrist or the turning of the back because it does not involve "our kind of people."

Some attention is paid to the basic reasons for susceptibility to narcotic use and addiction and to treatment, particularly that offered by the U.S. Public Health Service hospitals at Lexington, Ky., and Fort Worth, Tex.

The amount of space given to remedial aspects of the problem is necessarily limited and inadequate, but does indicate the direction in which movement must be made if relief is to be found from the devastating destructiveness of the narcotic evil.

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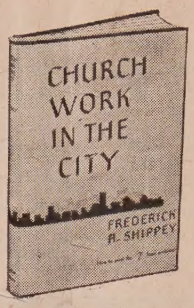

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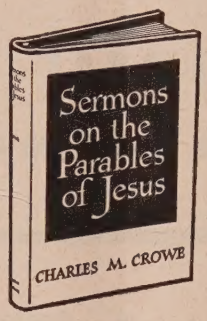

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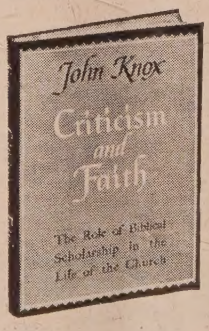

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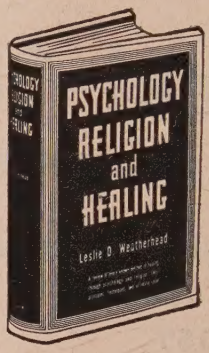

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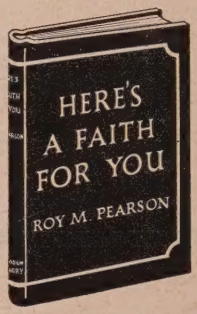

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